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A Simplified Account of the Progenitors of the Manchus.

BY E. H. PARKER, ESQ., H. B. M. CONSUL, HOIHOW.

NIN the year A. D. 1777 the Emperor *K'ien-lung*, one of the most discriminating and humbug-hating monarchs that ever occupied a throne, issued a decree, in which he explained at length his reasons for believing that the Manchus were practically the same people as the *Nüchén* Tartars, who conquered the northern part of China and ruled over it as emperors of the *Kin* or "Golden" Dynasty from A. D. 1115 to A. D. 1234. The Manchus, he says, at the time of their coming into prominence actually did pronounce their name that way, but the Chinese managed to get it corrupted to its present form of Manchou. And they called the territory over which they ruled *Chu-shén*, which name the emperor thinks may be reasonably identified with the ancient word *Suh-shén*, as the remote ancestors of the *Nüchén* were called 2000 years ago. It is notorious to students of Chinese that the two Chinese characters which go to make up this last word may also be pronounced *Juchén*. I have never come across any Chinese statement which would justify us in saying that the intention was so to pronounce the first syllable when the word was introduced into Chinese literature; but, whichever way it was pronounced, it is sufficiently near to the more ancient and the more modern words applied to the ancestors and descendants of the same or a kindred tribe to permit the assumption of etymological connection, both backward and forward.

Mr. Gabriel Deveria's notes upon this subject, published in the first number of the *Revue de l'Extrême Orient*, may be read with advantage. There is one more point to be noticed. When the *Nüchén* are first introduced to us in Chinese history they are described as "wearers of plaited hair," and the word for "plait" is the same

word that the Chinese apply to the Manchu queue, or, as we irreverently call it, the Chinese pigtail. Moreover, in A. D. 1128 the *Nüchêns* insisted upon the adoption of the pigtail. In short, the evidence connecting the Manchus with the *Nüchêns* is ample, and as the *Nüchêns* were admittedly a branch of the *Moh-hoh*,—the Black Water branch,—all that is necessary in order to trace the history of the Manchus from ancient times till now is to discover who the *Moh-hoh* were.

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Though there may be legitimate doubts concerning the accuracy of Chinese history previous to about B. C. 200—when records became easier to read, more highly developed, and assumed a more portable shape—with all due deference to Dr. Faber I see no reason to doubt the majority of earlier events as we find them recorded, at least whenever those events are on the face of them simple, natural and in accordance with what we know of analogous matters of later date from unimpeachable sources. Accordingly we may accept the statement that the *Suh-shên*, anxious to conciliate the conquering founder of the *Chou* dynasty, brought him tribute of arrows about the year B. C. 1120. His successor had to punish the eastern barbarians for some fault, and the *Sih-shên* (so written on that occasion) came to congratulate him upon his success. Confucius six hundred years later identified an arrow found in a hawk which fell dead near his house as being a *Suh-shên* arrow. Of course the Chinese could not at that time have had very clear ideas of where these toxophilite people came from, and indeed there is little more to be said of them beyond the fact that their bows, their arrows and their arrow-heads were very remarkable for good quality and formidable strength. The state of *Ts'i*, where Confucius was born, used to intrigue with them a little, but they were strong enough to maintain their independence of China at least down to the beginning of our era. *Ma Twan-lin* says that in the year B. C. 100 the emperor broke up their state and deported them wholesale into the region between the *Yangtse* and *Huai* rivers, but I cannot find this statement confirmed anywhere, and I doubt it.

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We next hear of them as the *Yih-lou*, or as it would probably have been pronounced at that time *Ip-leu*. There is nothing beyond what is given above to shew what the word means or why the people changed their name, but all contemporaneous authorities agree that they actually were the representatives of the old *Suh-shên*, and occupied much the same land. A good idea of what that land was may be gained from Mr. Ross' map, published in Volume IX of the CHINESE RECORDER, page 169. It was part of modern Kirin and

particularly the valleys of the Hurka and Sungari Rivers and the neighbourhood of the Manchu-Corean White Mountains. One tribe of them extended eastward to the Pacific. It appears that from about B. C. 150 to A. D. 150 they had been made politically subordinate to a state of Corean type called *Fu-yü*, which was then situated in part of what is now known as the Korchin Mongol pasture land, and of which the modern *K'ai-yüan* was perhaps the capital.

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The picture given to us of these early Manchus is not a very pleasing one. Their country was mountainous, and at that date impervious to horse and cart traffic. The climate was exceedingly cold, and many of the people lived in deeply excavated holes, into which they descended by means of ladders ; the depth of the hole and number of ladders being a mark of distinction. The different sorts of corn and millet grew there, but nothing is said of cultivation. They were great breeders of swine, eating the flesh and using the skins for clothing. To protect themselves from the cold they used to smear themselves thickly over with swine-fat, and they huddled together for warmth in the centre of the house. Here they would sit on frozen pieces of meat until it thawed, and, squatting down with their legs sprawling before them, would thrust morsels into the mouth with their toes. Alone of all the peoples in these parts they were destitute of cups and plates. Those of them who had no salt drank the lye obtained by pouring water over wood-ashes. They were abominably stinking and dirty, and in summer went about stark naked, except for a small clout or apron before and behind. They all plaited the hair. Unmarried girls were not particular about chastity, but wives were chaste. When a man wanted to marry he stuck a feather into a woman's hair, and if she carried it home with her that was a sign she meant business, on which the parents proceeded to arrange a marriage. It was considered pusillanimous for either sex to weep and wail for the dead, even for parents. The dead were at once put into a hastily-made coffin and buried in the nearest open space or prairie ; a pig being slaughtered and left there to serve for the deceased's food. The character of the people was cruel and fierce, and it was considered good form never to betray emotion of any kind. Admiring only the strong they regarded old age with contempt. At the same time, though not numerous, they were sturdy brave fellows and wonderful archers. Their bows had the force of cross-bows, and propelled poisoned arrows carrying heads of green-stone. Their armour was made of hide and bone. Living themselves in inaccessible mountain places they inspired such a terror with their archery that no neighbouring state had ever been able to bring them under control. Their

eastern limit extended to the Pacific Ocean, and, being handy boatmen, they were given to free-booting raids on Corea. There was no supreme ruler; each village or settlement had its own petty chief. Though destitute of iron they had a mountain which produced a hard stone capable, when sharpened, of penetrating iron, and they always prayed to the gods first when they went to collect this stone. There was also a sort of red jadestone found. Though they lived in this free and unrestrained way none ever trespassed upon the land occupied by another. Robberies and thefts were uniformly punished with death, irrespectively of the amount taken. Of course they had no knowledge of letters.

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The name of *Suh-shēn*, notwithstanding the new name of *Yih-lou*, seems to have survived both the *Han* dynasties, for we find that in A. D. 263 they brought tribute of arrows, stone barbs, bows, armour and sable skins to the court of *Wei*, the northernmost of the three purely Chinese kingdoms or empires into which China was then divided. These three were again united under the *Tsin* dynasty, but this ruling house again had to retire before the encroaching Tartars and establish itself at the modern Nanking. Thither the *Suh-shēn* went in A. D. 317 with tribute of the celebrated stone barbs or arrow-heads. Meanwhile the Huns and the *Sien-pi*, two nomad races then occupying the territory immediately outside of the Great Wall, were invading China. A Hun adventurer founded in modern *Shan-si* and *Chih-li* a dynasty which he called after *Chao*, and which was remarkable for the influence wielded over it by the Hindoo priest *Buddochinga*. The *Suh-shēn* sent tribute to this house quite regularly between the years A. D. 326 and 346, taking, we are told, four years to perform the journey. If it is true that their countrymen had been transported to China in B. C. 110 that would account for their being able to find their way among friends to the southern court at Nanking as well as the northern court in *Shan-si*. They must have possessed the elements of diplomatic talent, for when the Hun monarch asked them how they found their way they replied that for some years they had noticed the cows and horses reposing with their heads turned south-west, from which they judged that to be the direction of the big country.

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The history of the Toba *Sien-pi* dynasty of *Wei*, usually called Northern *Wei* to distinguish it from the Chinese kingdom of *Wei* last mentioned, is considered by the late Mr. Wylie to be a first-class authority. The *Suh-shēn* have now become the *Wuh-kih*, or, as the words would then have been pronounced, almost exactly like the two

English words *Mud-cut*. It was a 70 days' journey of 5000 *li* in all from the then Toba capital in *Ho-nan* to the River Sungari, at that time called the *Suh-moh* River. North of the Sungari tribe was the *Peh-tuh* tribe, which it is reasonable to identify with the modern city of *Peh-tu-nah* or *Pedné*. The names of other five tribes are given, of which it will suffice to name the White Mountain (a tribal name still existing in Manchu times) and the Black Water (evidently the Lower Sungari and the Amur). The Black Water tribe was the most active. The dominions of these tribes were manifestly much more extensive than those of their ancestors,—the *Suh-shén* and *Yih-lou*,—for we are told that it was only among the easternmost tribes that the use of the celebrated barbed arrows was universal. Moreover, they brought horses to China, animals which the earlier tribes did not possess. In leaving their own country they ascended the rivers as far as possible, sinking their boats at a known spot to await their return; skirted the west *Kitan* boundary by land, crossed a river which I take to be the *Sira-muren* and travelled through the present Tumet Mongol territory, then occupied by the *Sien-pi*. From A. D. 471 to 525 they sent tribute regularly to the Northern Chinese (i.e., *Sien-pi*) court. Horses and iron formed part of it. At one time they contemplated a naval attack upon the Corean state of *Kao-li*, then occupying the northern part only of the peninsula; in this they were to be assisted by another Corean state called *Peh-tsi*, or as the Japanese pronounce it, *Hiakusai*, occupying the south-west side of the peninsula and in close political relations with Japan. In short, as the Chinese histories state, “they had become a powerful state amongst the Eastern barbarians.”

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The description of the *Wuh-kih* tallies closely with the entirely independent description of the *Yih-lou*. They were said to build up mud like dykes and dig holes to live in; the door being at the top, and access to the interior by ladders. The land (which is described as flat and low, and must therefore include large tracts not inhabited by the old *Yih-lou*) produces great store of wheat, millet of various kinds and mallows. They pushed their carts, or perhaps barrows, themselves, and ploughed in pairs. They had many pigs, but no sheep; horses but no kine. They were the dirtiest of all the barbarians. The water was brackish, and deposits of salt were left on the wood-bark; there were also salt pools. They chewed rice, or grain of some sort, in order to make an intoxicating liquid therefrom. In marriages the woman wore a stuff petticoat and the man a pigskin jacket, with a tiger's or leopard's tail stuck in his hair. Adultery was never found out, and for this

practical reason the husband killed the wife on learning of it, but if he afterwards thought he had been mistaken he killed the informer. If parents died in spring or summer they were at once buried, and a hut was built over the mound to keep it dry. If they died in autumn or winter their bodies were used to bait sables with, of course increasing the take. Every one was a good Bowman; archery being the chief occupation. Some of their bows were made of horn. In the autumn they used to concoct poison for their arrows; not only birds and beasts but even men died if hit by one of these arrows. Each settlement had its own chief, and they did not unite together; they were very strong and fierce, always annoying Corea, and were the most powerful among the Eastern barbarians. Their language was peculiar to themselves. The people were settled and had houses and granaries; the land was chiefly mountain and marsh and extended eastward to the sea. When the *Sui* dynasty conquered China from the Tartars the *Moh-hoh* displayed the same diplomatic talent as their less sophisticated ancestors. The emperor said, "I understand your countrymen are brave fellows, and your coming now is exactly what I desired. Henceforth regard me as a father." They replied, "We live far away off, but having heard that the Inner Land has produced a genius we have come to prostrate ourselves before him; having now gazed upon his sacred features we only desire to be his slaves." The emperor warned them to cease warring and raiding upon their neighbours the *Kitans*, and then gave them a feast, after which the *Wuh-kih* (now first called *Moh-hoh*) envoys performed a warlike dance. The emperor turning to his courtiers said, "To think that there should exist such creatures as these in the world! Thinking of nothing but war! However their country is far enough away from us; only the *Suh-moh* and Black Water tribes are at all near."

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Any one who reads Chinese history attentively will discover that during the period which elapsed between the great Chinese dynasties of *Han* and *T'ang*—say from A. D. 200 to A. D. 600—the language of North China, which used to resemble pretty closely the present Cantonese, was gradually corrupted by the Tartars, and, in fact, became very much what it is now. Thus the Chinese characters used at two epochs to give expression to foreign names totally differ, and instead of what is now *Wuh-kih* or *Wuchi* (formerly pronounced something like *Mud-cut*) we have *Mot-hot*, or *Moh-hoh*, a name first met with in the *Sui* history. Probably both were intended to reproduce some such Tungusic sound as *Mörghir*. Rémusat supposes this dissyllable may be the origin of the word *Mungu* or "Mongol," but this idea is from every point of view a mistake. After the collapse of the *Sui*

dynasty it was for some time a toss-up whether the Turks or the Chinese *T'ang* dynasty should "collar the deer," as the old Chinese saying goes, *i.e.*, gain the prize of the Chinese empire. During the early years of the 7th century both the *Kitans* and the *Moh-hoh* were for a period under the domination of Tuli, Khan of the Turks, whose *ordo* was for some time pitched near modern Peking. But the *Moh-hoh* came to the court of the second *T'ang* emperor, and, when questioned as to their customs, mentioned the *Nüchén* tribe. This was the first time the name was heard in China. The red jade brought as tribute by this people was also called *Moh-hoh*, and possibly they derive their name, like their kinsmen, the Fish-skin Tartars, from a sumptuary peculiarity.

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The *Moh-hoh*, or some tribes of them, for the Turks had transported others toward Urga, rendered considerable assistance to the *T'ang* dynasty as mercenaries in the conquest of Corea. Others fought on the Corean side and were beaten. The fall of Corea led to the establishment in Manchuria of a powerful *Moh-hoh* kingdom, which endured for nearly 300 years. This kingdom was called *Puh-hai*, or, as the Japanese called it, *Botskai*, and it was founded by the south-easternmost or *Suh-moh* (Sungari) branch of the nation. It seems to have embraced the northern parts of the Corean peninsula, part of the present Korchin country and parts of Kirin province and Russian Primorsk. The first king *Tsujung* succeeded in maintaining his independence of China; but about the beginning of the 8th century Chinese diplomacy prevailed, and the titles of "second class king" of *Puh-hai* and marshal of *Huh-kan* were conferred upon the rising monarchs. *Huh-kan* is simply the *Hurkha* River of Ninguta, a tributary of the *Hun-t'ung* or Lower Sungari. The *Kitans* introduced the name *Hun-t'ung* in place of *Suh-moh*. This branch of the nation from now onward abandoned the old name of *Moh-hoh* in favour of *Puh-hai*, and established political relations with Japan. The untrustworthy Japanese historians try to make out that the *Botskai* envoys brought tribute, but on the other hand, in sober Chinese history we find *Botskai* envoys undoubtedly taking presents of Japanese girls to the Chinese court. Meanwhile the powerful tribe of the Black Waters was going its own way in the north. The chief was presented with the imperial Chinese surname of *Li* and made prefect of Black Water Land; a Chinese resident was appointed to watch his proceedings. From A. D. 722 to 821 he and his successors either brought in person or sent tribute pretty regularly to the Chinese court. Other petty *Moh-hoh* tribes seem to have also sent tribute independently of both the Black Waters and the *Botskai*. Among them were the *Yü-lou*, perhaps identical with the ancient *Yih-lou*.

The *Botskai* king was jealous of the Black Water relations with China, and sent his brother with an army to wage war upon them. His brother, who had received a Chinese education, objected that this might involve the *Botskai* state in the sad fate of Corea. The king persisting the brother took refuge in China, where he obtained a military command. The king some years later sent a naval expedition to attack Chefoo or some place near it, and the brother was charged as general to repel it on China's behalf. The next king re-established friendly relations with China and moved his capital (probably Ninguta) from the Hurkha River a hundred miles or more toward the south-east. The Black Water and other tribes seem to have submitted to him from about this time, and, after the eighth century had closed, altogether ceased sending independent tribute to China. From this time until A. D. 873 *Botskai* kept up steady relations with China and developed into quite a respectable state. A regular flow of students returned from China, charged with books and civilized political notions. It had five capital cities; the old *Suh-shén* land, around the modern *K'ai-yüan*, being the upper metropolitan district. The other four metropolitan districts represented each one the dominions of either the ancient *Yih-lou* or the various old Corean states. Each metropolitan district or circuit had several prefectures under it, and each prefecture several departments. All traces of savage manners seem to have disappeared by this time; the state was thoroughly organized, and, where not based on the Chinese practice, the customs resembled in some respects those of Corea, (Corean civilization having now been taken up by the southern state of *Sin-lo* or Shinra) and in others those of the Kitans.

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When the *T'ang* dynasty crumbled away the Western Turks had a brief period of power. The Eastern or Northern Turks had disappeared. The After *T'ang*, After *Tsin* and After *Han* Chinese dynasties from A. D. 907 to 950 were all Western Turkish by origin. This is not surprising, for almost throughout the *T'ang* dynasty the Turkish chiefs had borne much the same relation to China that the Gothic Ricimers and Stilichos of Italy and Gaul bore to the decrepit Western Roman Empire. The Black Waters re-appear with tribute at the Turkish court of After *T'ang*, established at the modern *Taming Fu* in *Chih-li* between the years A. D. 924 and 932. But the rising *Kitan* power had now been coming steadily to the front, and in A. D. 916 the founder of the *Liao* dynasty, *Apaoiki*, set himself up as *Kitan* emperor. His policy, like that of Peter the Great, was to encourage the immigration from other lands of cultured people; in this case chiefly Chinese; provide them with land and wives and get them to instruct his people in the arts of civilization. The Turkish

dynasty of After *Tsin* (reigning in *Ho-nan*) had to recognise the *Kitan* superiority and pay heavy annual tribute. The *Kitan* empire soon absorbed the prosperous state of *Botskai* and turned it into the province of *Tung-tan* or "Eastern *Kitan*." An attempt was made by the latter to secure the assistance of Japan, but the *Mikado* gave their envoy a severe snub and declared his conduct to be both unmannerly and disloyal. In thus introducing the *Kitans* I may remark that when the first Manchu conquests of the 16th century took place the Manchus fully recognized them as kinsmen speaking a cognate language. The *Kitans* are represented by the *Soluns* of to-day.

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It was during the Five Dynasty period, when the *Kitan* empire was forming and the Western Turks were ruling China that we first hear of the word *Nüchén*, or rather that we first remark the Black Waters adopting this name as a national designation. *Ma Twan-lin*, who collected all the available information concerning them, just at the time when they were ravaging China, distinctly says that they were the *Yih-lou* of After *Han*, the *Wuh-kih* of the *Tobas*, the *Moh-hoh* of *Sui* and *T'ang*. As with almost every nation in the world, for instance the Angles, Franks, Russ, Turks, Batavians, Mongols, Manchus, etc., the name of the tribe which had the upper hand at a critical period has probably in this case become the national designation. Their boundaries were the *Hun-tung*, Black Water, or Lower Sungari to the North; the White Mountains and Upper Yaluh River to the South; *Botskai* and the Upper Sungari to the West, and the sea to the East. The *Kitans* styled them *Lüchén*. M. Deveria says this word means *Hai-si* or "Sea-west," a name, according to the *Liao* history, applied to the region (Kirin) where the *Khuifa* River joins the Sungari.

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The description of the *Nüchén*s is not unlike that of the *Yih-lou* and *Wuh-kih*. (It must be remembered that only the southern *Moh-hoh* had become civilised as *Botskaiars*). Their land was chiefly hill and forest and their habitations were made of bark. They ate raw flesh and drank a liquor made from grain, which used to make them so furiously drunk that they would kill people, not even being able to distinguish their own parents. Under these circumstances the bystanders used to tie them up until they were sober, for which they were always very grateful afterwards. They were brave, fierce, and excellent archers. They imitated the deer cry so well that they could summon a herd and then shoot them. Among their animals were wild oxen, asses and many wild pigs. When they travelled they used to make oxen carry their things, and if it rained they

covered everything over with raw ox-hide. They had many good horses, which they often used to bring to China to barter for other things. It was to avoid the *tabu* of the *Kitan* emperor, whose personal name was *Tsung-chén*, that about A. D. 1035 their name was officially changed from *Nüchén* to *Nüchih*. *Apaoiki* had annexed most of the vassal states of China up north, of which they were one. Fearing they might be dangerous some time or other he induced several thousand prominent families of them to migrate to the south of *Liao-yang* (near Newchwang) and enrolled them, thus dividing their power and preventing them from communicating with their kinsmen at home. These were called *Hosu-kwan*, which means (presumably in *Kitan*) "*Nüchén*;" they were also called "Yellow-headed *Nüchén*s." They were brave, and so simple that they could not tell a dead man from a live one. North-east towards the *Tung-moh* River (which I take to be the *Tung-mou* Hills of the ancient *Yih-lou* somewhere near the source of the Sungari) were the *Hwei-pa* (evidently *Khuifa*), which means "neither civilised nor uncivilised" *Nüchén*s. These were free to communicate with their old country. North-east of these, again, and east of a river then called the *Ning* River, is a space of over 1000 *li* square, occupied by some 100,000 households of uncivilised *Nüchén*s, who occupy this out-of-the-way corner north-east of the *Kitans*. They had no supreme head and no organized state or general name for their *quasi-state*. They lived scattered in the mountain valleys; each community electing its own chief, and consisting of from a thousand to ten, twenty or thirty thousand households.

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Between A. D. 961 and 1019 the *Nüchén*s brought tribute very frequently to the *Sung* court. Horses were the most usual thing; then sable-skins, castoreum (erroneously called "seals' testicles" by Williams and Giles) and carved wood. They came sometimes by land and sometimes by sea to Chefoo and such ports, as the *Kitans* and the *Puh-hai* people, who seem to have shaken off the *Kitan* yoke for a time, were jealous of the *Nüchén* connection with China. The *Nüchén*s assisted the Chinese to enforce tribute from *Puh-hai* by carrying war into that country as mercenaries. After that they joined the interests of Corea, which had since A. D. 918 seen a revival under the dynasty of *Wang*. At this time the *Nüchén*s had only about 10,000 soldiers, but each man was a thorough archer; they also had a way of retiring within a citadel composed of water poured upon ashes; as the water froze it became so slippery that it was totally unassailable. After A. D. 1032 they fell under *Kitan* control. Their early military organization was very remarkable; in fact the whole state was organized on a military basis, and reminds one

of the Great Elector and the rising kingdom of Prussia. Cuts upon arrows were the signs of authority for raising troops and levying supplies; three cuts signified urgency. All officials, irrespective of rank, were called *puh-kih-lieh*, and the names of the constellations and zodiacal mansions were used to distinguish one from the other. All officials were military commanders of from five up to ten thousand households, and in times of peace their employment consisted in hunting. The ruling house was supreme in everything, and every other person, no matter what his rank, counted as a slave before the ruler and had to do obeisance to him as he sat on his horse. He returned no salutes. In battle order the first line consisted of spearmen, supported next by swordsmen and men wielding flails; the archers came last, and they never let fly until they were within 50 paces. The arrow-barbs were six or seven inches long and chisel-shaped; once in they would never come out. The captains of five struck a clapper; those of ten carried a flag; those of a hundred beat a drum. The commander of a thousand had both a flag and a metal drum. If the captain of five was killed in battle all the other four were decapitated. If the captain of ten was killed the two of five were decapitated. If the captain of a hundred was killed all the captains of ten were decapitated. The commander himself grasped a flag, which was the signal to guide the movements of all under him. Every man, no matter of what rank, looked after his own horse and ate the same food, consisting of roast meat and millet. When serious business had to be discussed every one met in an open space and sat round in a circle. Illustrations were traced with a stick in the ashes. The lowest in degree spoke first, and rigid silence was maintained until the orator had finished. Meanwhile the general gave free drinks all round and called for suggestions, the commanding officers deciding, and the one who thought he could carry out the proposed job was the general elected for the occasion. When the expedition returned there was another great meeting, and the rewards proposed for those deserving were exhibited before all, subject to correction by the general vote. The governor of each district was absolute. If a subordinate official had to be punished he was taken inside the house to receive his flogging, after which he administered his sub-district as before. It was no offence to take the common peoples' money. (In the original text the last few phrases are a little doubtful).

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From the above it is manifest that some of the *Nüchêns* had now made considerable progress. But there is one very remarkable point to be noticed which the Manchus seem to have forgotten. The emperor *K'ien-lung*, in the decree above referred to, refers with

pride to the fact that the *Wan-yen* tribe, in his time and probably also now subordinate to the Manchus, was the leading *Nüchén* tribe, and had produced the "Golden" Dynasty of *Kin*. Now, history tells us most distinctly that the first *Wan-yen* (which word, however, is said in the Manchu language to mean "prince") was a Shinra man; the *Nüchén*s having elected him as their leader on account of his remarkable skill; we are not told at what date, but no doubt this was during the period when Shinra or south-east Corea was the sole surviving state in those parts, *i.e.*, between A. D. 700 and A. D. 900. The uncouth names of the last ten generations of his descendants are all known, but it is unnecessary here to give more than the one name *A-kuh-teng* (usually called *Akuta*) who succeeded to power in A. D. 1101. Not only the *Nüchén*s but to a great extent also the pusillanimous *Sung* emperors of China had for some time paid tribute to and recognized the superiority of the *Kitans*. The first aggressive movement on the part of the *Nüchén*s was in A. D. 1096, and during the long reign of the *Kitan* emperor *Hungki* (*Tao Tsung*) they had in addition succeeded in influencing by bribes some of the corrupt *Kitan* ministers. The *Nüchén*s had to bring to the *Kitans* annual tribute of pearls, sable-skins and a very superior quality of small hunting hawk, which could only be procured in the extreme east. The new *Kitan* emperor who succeeded to power in the same year as *Akuta* much disgusted the *Nüchén*s by his greed and tyranny in sending out whole armies of hawkers in the winter time to net these birds on a wholesale scale. Added to this the *Kitan* governors of what appears to be the modern *K'ai-yüan* city and district exacted enormous presents from the *Nüchén*s whenever there was a change of incumbent.

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Things came to a crisis in A. D. 1111, when the *Kitan* emperor went to *Sansing* on the *Sungari* to indulge in his annual sport of fishing. In accordance with custom all the uncivilised *Nüchén* chiefs within a radius of 1000 *li* had to come and present their respects. Amongst these was *Akuta*. But it may be remarked parenthetically that it is not very easy to reconcile the existence of a ruling family, an excellent army discipline and a diet of millet and roast meat with the description of the uncivilised *Nüchén*s. The emperor gave a feast, and in the hilarity of his cups issued the order that the *Nüchén* chiefs should amuse him with a war-dance. When *Akuta*'s turn came he looked the emperor firmly in the face and repeatedly declined, on the ground that he positively could not. The emperor was barely persuaded by his chief minister to refrain from killing *Akuta* on the spot. *Akuta*, fearing vengeance, rebelled in the autumn of A. D. 1113 and gained several successes during that and

the next year. The evolutions of the *Nüchén* cavalry during this campaign are interesting. Each man and horse had a wooden tablet suspended from his neck. Each squadron consisted of 50; the first 20 carrying heavy armour and spears and the last 30 light armour and bows. On meeting the enemy two men went forward as scouts, whilst the rest formed a line to surround him, galloping up to within volley distance; if the movement was successful they reformed ranks and pursued slowly, but if unsuccessful they retired and re-gathered in order. When the *Kitan* emperor took the field in person the *Nüchén*s felt uneasy, but hearing that the *Kitans* had vowed to exterminate them Akuta assembled and harangued the horde, gashing his face and vowing to carve out a kingdom for himself or perish. He offered to give his own life and that of his dynastic family if for the sake of their wives and families a surrender was preferred, but if his house was to continue to reign he called upon them to fight desperately man for man to save themselves from utter destruction. The requisite enthusiasm was excited, and all the chiefs, kneeling in a circle, swore to conquer or perish. By A. D. 1117 he had conquered the whole of *Liaotung*, and the offer of the *Kitan* monarch to recognize him as emperor of the Eastern Parts was rejected. In A. D. 1120 he entered into an alliance with the Chinese to drive out the *Kitans*; the Chinese agreeing to pay him the same heavy subsidies they used to pay to the *Kitans*. In 1122 he had conquered the whole *Kitan* country up to the well-known passes of *Ku-pēh-k'ou* and *Nan-k'ou*, and the *Kitan* emperor was in full flight. The *Nüchén*s now got to squabbling with the Chinese about the amount of territory that should be ceded to them as a reward. As they advanced further into China (like their descendants the Manchus 500 years later) they were naturally much struck with the utter feebleness of the Chinese arrangements, then politically in the hands of a wretched eunuch. Part of the bargain was that a city, closely corresponding to the modern Peking, should be handed back to the Chinese, but the *Nüchén*s took away everything that was valuable in it first. Akuta died in the midst of his victories in A. D. 1123, and was succeeded by his brother *Ngukimai*. Within ten years of this the *Nüchén*s were in possession of the persons of two Chinese emperors, three empresses, nearly the whole of North China and a vast amount of wealth in plunder, but as *Ma Twan-lin* says: as they have now robbed us of "China their proceedings cannot be further discussed under the heading of barbarians." For further particulars see their own history, as Chinese emperors must be consulted.

The Measure of Our Faith.

BY REV. D. W. NICHOLS.

[M. E. M., Nanking.]

"Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do unto you." Num. 14, 28.

"According to your faith be it unto you." Matt. 9, 29.

THE promises of God are conditional. They are to be fulfilled to us just in proportion as we fulfill the will of God. God never breaks a promise, nor fulfills one broken by unfaithful men. If we are not the recipients of the fulfillment of the promises of God it is because we have not obeyed the conditions upon which these promises were made. Salvation has been promised to all men, on the conditions that all men believe on the name of the Lord Jesus to the saving of their souls. God respects the will of man, and has from the earliest dawn of man's existence said, "Choose ye whether you will obey My law or not." The promised land is for you if you will believe my word and go forward and possess it. Thus spake God to the Israelites when He brought them out of Egypt and started them on their way to Canaan. The Lord Jesus said to the blind men when they besought Him to have mercy on them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touched He their eyes saying, "According to your faith be it unto you." They believed, nothing doubting, and as a reward to their faith they received their sight. And the beauty of their faith was that they believed for the receiving of their sight then and there, not for some future time, as we too often do for the salvation of souls. Let us take a retrospective view of the text and see if we can find anything in it to help us in our work. And while we look into the text let us pray that the Holy Spirit may take the things of God and seal them to the strengthening of our faith in His word that "seeing the triumph from afar by faith we bring it nigh."

The children of Israel in their journeyings had gotten through the desert and were on the border line of Canaan. They had already sent over spies as an exploring party to spy out the land and to bring to them the tidings. Twelve men were sent up to spy out the land ; they returned bringing a unanimous report as to the richness of the land, and brought back some of the delicious fruit as a token of Canaan being a goodly land. But, O ! what giants some of them saw. So great and numerous were those giants that ten of the party reported that it was utterly impossible to take the land.

These cowardly unfaithful men would make God out a liar. God had promised them the land, and that the people should be delivered into their hands. But no ; they saw giants and a thousand obstacles that never existed, and poured such an unwarranted story into the ears of the children of Israel that they all become discouraged and set up a babyish cry of complaint against God and against Moses. But faith and courage sees things as Joshua and Caleb saw the land of Canaan—a glorious land ; and though there be giants and they be in walled cities we are *able* to go up and possess the land, for God is with us, and has promised to give it to us.

It is the easiest thing in the world to make people believe anything that is adverse to the cause of Christ ; and be it said to the everlasting shame of the Church that the Church is *too* ready to believe these ungrounded reports against the triumph of the cause of Christ. These false reports go like wild fire, as did the report of these unfaithful spies through the camp of Israel, and many of them are only too glad to believe it. But send a report of the faithful, like Joshua and Caleb brought, who believe that all things are possible with God, and the cry goes up at once, "they are fanatics," and too much credence must not be given to what they say. O, burning shame that men will suffer Satan to blind their eyes and steel their hearts against the truth of the promises of God.

These Israelites were ready to believe every discouraging report that these unfaithful spies brought back. They had forgotten that when they cried to God in Egypt for help that God heard their cry and brought them out of bondage. They had forgotten how God had most miraculously fed them in the wilderness, how He had led them over mountains, past opposing hosts in spite of their oft-repeated rebellions ; marvelously cared for them through the whole journey until they were now on the border land of the promised Canaan. And yet they halted and doubted if they were able to enter in. That was too much ; God's love and protection had been spurned. God bade Moses go and tell them that they might have trusted Him, and not have doubted His word. But no, in the face of My promise to give this land unto them they have doubted My word and said that they could not enter in. "As they have spoken in My ears so will I do unto them." Those who have said that they were going to die in the wilderness might die in the wilderness, though God would have to wait forty years for them to do it. God then commanded the whole nation to start back toward the Red Sea. You have said that you would die in the wilderness ; then you may. You have said, "We are not able to take the land ;" then you shall not take it. You have said, "Those giant Anakims we cannot overcome ;" then you shall not overcome them. If you had

trusted in My word and had gone forward I would have delivered them into your hands, and you should have possessed the land. You have expected to fail, and ye shall fail. "As your faith is so be it unto you."

It was God's wish and will to lead them right on into Canaan. But no! God never leads a people against their faith and the purposes of their heart. God never works against faith. Faith is the lever by which God through human agencies performs wonders and causes the "desert to blossom as the rose." The Apostle speaking of the Israelites 'way over in the New Testament remarks, "So we see they could not enter in because of their unbelief." And then by way of a warning to us says, "Let us therefore fear; lest a promise being left us of entering into His rest any of you should seem to come short of it." We seldom in this life get more than we expect to get. "According to your faith be it unto you" involves a principle valid everywhere. It is seldom if ever that sensible people undertake a thing that they have no faith to believe they shall be able to accomplish. Faith is the first element of success in every business. It is said that Columbus discovered America before he left Spain, and instead of being surprised at the sight of land he would have been surprised not to have found a New Continent. The man that is always looking at the dark side of things and predicting a failure is sure to fail. Not only that; he is a dangerous man to associate with. A Joshua and a Caleb full of faith are worth more in conquering a world than a whole regiment of doubting troopers. The faith of Elijah kept back the clouds and rain for three years and over. And by faith he sent another breath of prayer to heaven and drove the clouds from their hiding places and brought torrents of rain, and so quickly was his prayer answered that Ahab had scarcely time to get himself to Jezreel before the torrents of rain came. I am glad that it was written that Elijah was a man of like passions as we, lest some would say that he was Christ and not man. God was true to his servants in those days in their conflicts between right and wrong; and God is just as true to-day as he was then, and if we will just exercise that same faith that Elijah did, God will pour such a blessing of grace upon us that these modern Ahabs of China will be made to hie themselves away from the presence of him whose God is the Lord. "According to your faith be it unto you." "As ye have spoken in my ears so will I do to you." Speak to God with confidence in His word if you would triumph in your work. The Psalmist said, "I will lift up mine eyes unto the hills from whence cometh my help." "My help cometh from the Lord." Workers for Jesus, lift up your eyes with confidence unto Him "which

made heaven and earth." "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Asking implies believing. If we believe for victory now we shall undoubtedly obtain the victory now. If we believe for victory to come some time in the future, some time in the future we shall receive the reward of our faith.

We all believe in the ultimate triumph of the Gospel of Christ, but we fail to fix the ultimatum. France fixed her ultimatum with Siam at so many hours, and Siam hastened to comply with the request of France. Thus should we fix an ultimatum on China and order her in the name of God to yield to the righteous sway of the Lord Jesus. But some doubting Thomas will say, France could do this with Siam and bring her to terms without a struggle, but had she fixed her ultimatum on one of the greater powers she would not have found it so easy a task to bring her to terms, and doubtless would have had on her hands a long and bloody struggle, and possibly in the end have been defeated. China in the hands of God is a thousand fold weaker than Siam in the hands of France, and the hosts of the Lord Jesus are just as loyal to the ensign of the Cross as the French are to the flag of their country. I have heard it said that men who were timid and afraid as they watched the movements of the enemy before the conflict began became as brave as lions when the battle was on, and listening to the voice of their chieftain urging them onward they would wade right into the jaws of death to plant their banner on the enemies' field. So with the Christian in the warfare against sin and Satan. To stand off and watch the enemy is to get disheartened, but to enter the conflict with our eyes on Jesus and hear our chieftain saying, "Onward Christian soldier, onward. Be of good cheer for I have overcome the world," his fear and doubt leave him, and he sees nothing but victory: "And this is the victory that overcometh the world, even our faith."

Faith in the seen and in the unseen has moved and startled the world as nothing else has done. 'Tis this that scales heaven and fathoms hell and compasses space; that outstrips the lightning and speaks like the voice of God; that defies the hosts of hell and laughs at warrants and executions in its burning pathway. We will never accomplish very much in this land until our faith in God gets so strong that we become desperate and claim this land for Jesus. I believe that we have just as many converts in China to the Gospel and as good a quality as we have believed for. We haven't believed for many and we haven't received many. We have believed that many of those that have accepted the Gospel have done so for the fishes and the loaves. Our faith has

been fully realized. We have believed that some have come with honest motives to serve God and gain heaven; they have come just as many as we have believed for. Sit right down and be honest with yourself and with God (for you will have to be when you stand before Him in the last day). Count up your faith, then the results, and see if they don't tally. These poor rice Christians are not to be blamed for having come to us; we have prayed to God for results, and we have believed that nearly every soul that has come to us has come with some impure motives. You say he has. Well, what if he has; was not that the full end of your faith? "As ye have spoken in My ears so will I do unto you." "As your faith is so be it unto you." God is true and faithful. "Whatsoever you ask in My name that will I do." But you say, "I did not ask for rice Christians." Well, if you didn't, you believed for them and you got just what you expected.

Brother, sister, we need a change along this line. Let us have faith to believe God for faithful souls and quit mistrusting those that come to us as having come for no better and nobler purpose than for worldly gain. God is able to save the best of China as well as the worst, and He is able to implant in their heart just as noble a principle as was in your heart or mine when we came to Christ. We want to believe for the saving of more souls. Let us ask large things of God and believe when we ask that we are going to get just what we ask for. "Try Me," saith the Lord, "and see if I will not pour you out such a blessing as there shall not be room enough to contain it." The Lord Jesus says, "According to your faith be it unto you."

A minister once came to Mr. Spurgeon lamenting that he had seen so little results of his preaching. Mr. Spurgeon replied, "Well, you don't expect results from every sermon, do you?" "Oh, no," said the minister, "of course not." "Well, then, that is just your trouble; you expect nothing, you get nothing," said Mr. Spurgeon. "According to your faith be it unto you." Is not this too often the case with us? We preach, but are not really expecting many to be converted. Oh, says some, "We are sowing the seed." Well, we have been sowing a long time, and it seems to me that it is now harvest time. When Christ went down into Samaria, and as He sat at Jacob's well and preached the Gospel for the first time in that land, He said to His disciples, "Lift up your eyes unto the fields already ripe unto the harvest." This old book that tells us so much about the wonderful workings of God says, "To-day is the day of salvation." O, for a faith as a grain of mustard seed that we may remove the mountain of unbelief from our hearts and cast it into the sea.

I remember when at home in the pastorate how at one time I was most severely rebuked for my lack of faith. I had been

preaching day and night for some two weeks without any results so far as I could see ; I was discouraged and was about to close the meeting, when one morning, before I had gotten up, there came to my room an old brother nearly eighty years of age ; his face all radiant with the love of God. He said, "My brother, don't be discouraged ; I have been praying all night and I have the witness that God is going to give us the victory ; just a little more faith my brother." We knelt in prayer together, and when I saw the faith of that old saint I cried out, "Yes, Lord, we will take this place for Christ." That brother's faith encouraged and strengthened my faith until I then and there believed that God was going to give us many precious souls. Burning shame that I had not believed before. That morning at the 10 o'clock service I had positive faith that souls were coming to Jesus. I asked at the close of the sermon, How many will accept Christ ? Five souls came forward, saying that they desired to follow Jesus. That night I preached to a crowded house from the text, "What shall I do with Jesus ?" I felt and could not doubt that souls would accept Him that night as their Saviour. When the invitation was given twenty-two souls came forward saying, "We will accept Him as our guide through life." During the next week 60 souls were converted and added to the Church. I attributed the success of that meeting to that old brother who, under the guidance of God's Spirit, came and lifted me out of the slough of a despondent faith. There I as the pastor of the Church was for the lack of faith keeping souls from Christ. The preacher that is full of faith in the message he is delivering and believes that it is going to take hold upon the hearts of his hearers has a different ring in his message than does the man who delivers his message and says, "I have done my part ; I now leave the results with God." Ah, brethren, we are not only to preach but we are to believe. Our message should be baptised with the Holy Ghost and a burning faith and then delivered from a heart of love, and having been delivered we should then lift up our eyes and hearts unto the hills from whence cometh our help, praying God to bless the message then and there to the salvation of souls. "As ye have spoken in my ears so will I do unto you." "According to your faith be it unto you."

Recall the incident of the father that brought his child possessed of the dumb spirit to the Saviour and said, "I speake to thy disciples that they should cast him out, and they could not." Then listen to that pathetic rebuke given to the disciples by the Saviour, "O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him to Me." After the Saviour had healed him the disciples asked Jesus privately, "Why could not we cast him out." Jesus answered, "This kind can come forth by nothing

but by prayer and fasting." Prayer implies faith, and fasting consecration. Brethren, we need both to better equip us for our work.

Think of the time of Peter's imprisonment. Bring to mind the scene of the Church praying for his deliverance. While they pray Peter knocks at the door. But when told that Peter was at the door they would not believe it. He continued knocking ; they opened the door and there stood Peter ; they were "astonished." Think of it ; Christians praying, God answering, and they "astonished !" They believed that God would answer their prayers, but did not expect an answer so soon. So we believe that God will answer our prayers and China will be saved. But we don't expect it now. Our faith is looking too much to the future and claiming too little for the present.

Think of the time Daniel prayed, and while praying the angel Gabriel was sent in answer to his prayer to assure him that God had heard his supplications, and also to assure him that he was greatly beloved of God. Let us take hold of God by prayer and faith as did Jacob of the angel of the covenant, wrestle all night long until break of day. God honors the soul that clings to him by faith. Let us open wide the door of faith and ask, and undertake great things for God, and believe that we are going to succeed, and succeed now, because God is with us.

Let us take an incident from the life of that grand old Christian philanthropist, George H. Stuart, to illustrate the thought. Just after the battle of Gettysburg, when medicines were very scarce, Mr. Stuart, then at the head of the Christian Commission, telegraphed to the merchants of Boston, "May I draw on you at sight for \$10,000 ?" The telegram was posted in the Exchange. Thirty minutes later there flashed back along the wire : "Draw on us for \$60,000." Lord increase our faith. May it not be that we are only asking for a little of the quickening power of the Spirit? For only a few souls, when we should be asking for much of the power and for many souls ? Asking for only a little, when the news comes flashing from the throne, "Ask largely that your joys may be full ?". Prove me now, honor me with a large draft. Put me to the proof and see if I will not "open the windows of heaven and pour you out such a blessing that there shall not be room enough to contain it." "According to your faith be it unto you."

Faith in God is no dream. Faith never picks up halting doubting Israel and sets them down in Canaan. No, faith starts right off and says, By the help of God we will go up and possess the land, giants or no giants. Faith never puts grain into the farmers' barn. Faith gets up early in the morning, goes out to the field, plows and sows and trusts God for the harvest. Faith walks right out of this old tenement of clay into heaven as did Enoch of old.

Faith and obedience to God brings the fiery chariots and horses and takes faithful Elijah to heaven. Faith in God multiplies the widow's cruse of oil and increases the meal in the barrel. Faith multiplies the fishes and loaves and feeds a multitude of hungry souls. Faith in God takes the poor beggar right out of self until in the midst of the most abject poverty he sees better things ahead and sings :—

“A tent or a cottage, why should I care,
They are building a palace for me over there.”

Paul says, “O, wretched man that I am, who shall deliver me from the body of this death !” The next moment his faith seems to catch a glimpse of Christ's delivering hand, his moan bursts into triumph, “I thank God through Jesus Christ our Lord.” And then he goes right on trusting God until his faith is, humanly speaking, audacious. Hear him, “I can do all things through Christ, who strengtheneth me.” And still he is not satisfied ; he climbs right on up on the wings of faith, and standing in the presence of his executioners he defies them to do their worst. “Do thy diligence to come shortly unto me.” “I am ready to be offered.” He has by faith conquered every enemy thus far, and that last enemy, death, he is ready to meet him. He taunts the devil and his hellish host and cheers the hearts of Christians in all ages to come, by his last declaration, “I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only but unto all them also that love His appearing.”

“Gentlemen,” said Napoleon I. to his staff after five hours of hard fighting, “We have been defeated this morning.” Then taking out his watch and looking at it a moment he said, “It lacks ten minutes to twelve ; we have just time for a splendid victory before night.” At once he re-arranged his forces, and forming a new line of battle he snatched victory from the very jaws of disaster and slept a conqueror on the hard-fought battle field.

Workers for Christ, let us form a new line of battle, re-arm ourselves with stronger faith in God and in the power of His word ; trust more to divine methods and less to human agencies, and we shall sleep conquerors on this hard fought battle field of China before the sun-set of this the Nineteenth Century. “As ye have spoken in my ears so will I do unto you.” “According to your faith be it unto you.” Amen.



*The Motive, Spirit and Methods of Foreign Missions
at the Close of the Nineteenth Century.**

BY REV. F. L. HAWKS POTT, B.D.

[Am. Episcopal Mission.]

THE present is undoubtedly an era of great missionary activity in the Church of Christ. If we read the signs of the times correctly we are but at the beginning of this era, and as years pass by may certainly expect the enthusiasm for missions to go on increasing.

The causes which have combined to produce this aroused interest in missions are numerous, and we have not time to examine them all carefully, but must be content with the mere mention of the most important. They are these: the vast increase in our knowledge of other parts of the world, coming to us through voyages of discovery and commercial enterprise; our more exact information as to the religious beliefs, social customs and national characteristics of the various peoples on the globe; and, above all else, the growing conviction that Christianity is the universal religion, fully supplying the religious craving of human nature and capable of reception by men of all climates and all races.

Now as the Church begins to send out more missionaries to foreign fields and makes greater efforts at home to collect larger sums of money for this purpose, and to stir up the interest of every man, woman and child in the work in China, Japan, Africa and India, it is surely natural that those questions should be asked which it shall be the endeavor of this paper to answer—What at the close of this nineteenth century is the strongest *motive* upon which to base our work? what is the *spirit* that should actuate all our endeavors? what are the *methods* we should employ in prosecuting the work?

1. The motive for missionary work has not always been expressed in one and the same way. Going back to the first great foreign missionary, St. Paul, and studying the motive that led him to be the apostle of the Gentiles, we find, I think, that in addition to his divine call in the beginning of his ministry he was probably impelled on his course by the following incentive: He believed there was to be an immediate return of Christ to the world, and that then He would establish His Messianic kingdom, and only those who had accepted Christ during the brief period of probation that elapsed before His coming would enjoy the blessings of that kingdom and

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avoid the judgment that would fall on others. Probably all the apostles shared with St. Paul this same belief, and it is only by seeing this clearly that we can understand some of the expressions in the missionary discourses in the Acts of the Apostles—for instance, the exhortation in St. Peter's sermon on the day of Pentecost, “Save yourselves from this untoward generation,” and his words to the people after the healing of the cripple, “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Rev. Ver., that so there may come seasons of refreshing from the presence of the Lord), and he shall send Jesus Christ, which was before preached unto you.” Bearing this thought in mind we can also better understand St. Paul's concluding words on the hill of the Areopagus, “Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead.”

We do not mean to imply that this motive of the immediate coming was the only one that inspired the apostles. The doctrine that there was a remission of sins, and that men could leave their sins and come to God and obtain His forgiveness, permeated all their preaching. Furthermore, as Sabatier has pointed out in his book, the “Apostle Paul,” there was undoubtedly a development in the thought of St. Paul (and of the other apostles also), and later this idea of the expected advent of Christ sinks into a secondary place, and in Colossians and Ephesians gives way to a more philosophic mode of presenting the truth; Christ is put forth as the *pleroma* of the Godhead, and the *head* of humanity; and union with Christ, as the way of salvation, becomes the leading thought.

As we leave the times of the apostles we see that although in succeeding generations the belief in a personal coming of Christ still held its place in the Church's creed; yet this coming is removed farther off, and is not expected in the near future, and the missionary activity of the Church derives its main strength from other motives.

With the development in the fifth century of Augustinianism arose the convictions that all men in the presence of God stand as guilty and condemned beings, doomed on account of the guilt they share with Adam to eternal perdition, and that salvation can only come through faith in Christ, who has obtained a pardon for all who accept Him as their Saviour. These ideas, along with the belief that only baptized members of the Church are predestined to salvation, come to pervade the thoughts of the Church more and more. One effect of the sacerdotalism and extreme views as to predestination, which this teaching gave rise to, was an earnest effort to accomplish the conversion of the heathen. A sincere desire to spread the

knowledge of the love of God for man was undoubtedly one of the chief motives impelling men to become ardent missionaries, but at the same time their minds were imbued with the thought that the heathen were perishing eternally and that there was no salvation outside of the Church.

Among the missionary enterprises before the Reformation we note the sending of Augustine to Britain by Gregory the Great in 596, the efforts of Cyril and Methodius to convert the Bulgarians and Moravians in 863, the labors of the Scotch and Irish missionaries among the barbarous tribes of Germany, and the attempt made by two Dominican monks in 1271 to go to Far Cathay (China), attracted to that country by the reports brought home to Europe by the traveller Marco Polo.

When we come to the Reformation we find the motive for foreign missions again undergoing a slight transformation. Hitherto sacerdotal Christianity had made baptism and membership in the visible Church essential to salvation, as well as faith in Christ; but the Reformation frees Christianity from the bonds of sacerdotalism, and salvation by faith alone, *salus sola fide*, becomes the great watchword. The atonement of Christ came more and more to be looked upon as the central truth of Christianity in the teaching of the Reformers, and men are exhorted to believe in Christ that they may be saved from the penalties of their sins.

Thus we have traced a three-fold transformation in the motive for foreign missions, and we come finally to the consideration of what should be looked upon as the principal incentive at the present day.

Christianity, as has been well said, is by nature *progressive*. Theology is no dead science, but a living, animate thing; the facts of revealed truth must ever again and again be thrown into the crucible of an ever-advancing Christian consciousness, and be recrystallized into new statements and new theological systems. The truth, instead of being "hewn stone for building up dogmatic systems, consists rather of 'teeming principles,' which, 'vital and fecund as ever,' can 'quicken new systems of thought and aid in the solution of new social problems.'" If this be so we should feel no surprise that at the end of the nineteenth century the motive for missions is taking on a new form and expression. Men are coming, by the study of comparative religion, to see that those of whom we speak as heathen have not been entirely left in the dark, and that the old classification between natural and revealed religion can no longer be looked upon as thoroughly satisfactory. We see now that in Brahmanism, Buddhism, Zoroastrianism and Confucianism, certain truths have been revealed by God to men through the minds of great teachers. And so, as a consequence of this, the fact of the Incarnation now comes to be looked upon as

the central truth of Christianity. We are coming more and more to believe that the Son of God has ever been actively manifesting God to man, by His indwelling in men all through the ages, being the source of their inspiration and of all the truth that they have received.

The Incarnation of the Son of God in Christ Jesus, in whom "dwelt the fulness of the Godhead bodily," brings to the world the perfect revelation of God as Father; and the desire to spread the knowledge of this revelation is the grand motive force of the missionary movement. A great discoverer in science could never be content to keep his discovery to himself; he feels perforce he must tell it to the world and give to others the benefits to be derived from it. We, as the recipients of the highest truth as to the relationship existing between God and man, should not need any urging to lead us to hand it on to those who are still in ignorance.

I do not mean to give the impression that because the Incarnation forms the principal ground for missions, so there is no room left for a preaching of the Atonement. The death of Christ upon the cross we look upon as the climax of the loving sacrifice of God in behalf of man, that was begun in the Incarnation. And again, the Gospel message still remains a message of salvation—only not primarily a salvation from some awful *future* hell, but from *present* sin. Sin, lawlessness, *avouia*, is the disease to be remedied, and this can only be, as Christ showed us in the parable of the Prodigal Son, through the revelation of a God of love, seeking man in Christ, longing for man to become reconciled to Him and extending to all a Father's forgiveness. The Lord's Prayer formulates for us perhaps in the simplest way the motive for missions. It is that the Father's kingdom may come, and that His will may be done here on earth as it is in heaven.

2. Naturally the motive that guides our conduct will affect the spirit in which we work. If, for instance, we look upon heathen systems of religion as delusions of the devil, and as leading men astray, imperilling their future destiny, then our attitude towards these systems will necessarily be antagonistic, and in battering them down the missionary will feel that he is destroying the strongholds of Satan. If, on the other hand, we recognize, as many are beginning to do, that much is true and precious in these systems, and that the great teachers of heathendom were heaven-sent men, as well as the prophets of Israel, then our attitude toward ethnic religions will be *conciliatory*, not *antagonistic*.

We do not deny that in the past, Christianity, although assuming a belligerent attitude towards other religions, has yet made vast conquests and won great victories; but we hold that the progress of Christ's kingdom on the whole has been impeded more than advanced

through this unfortunate attitude, and that more rapid progress might have come through the exercise of a more conciliatory spirit. A glance at the history of missions in China will prove that such is the case. The active opposition to Christianity in China to-day is due largely to the antagonistic attitude assumed by many Protestant missionaries towards the religions of China. Throughout the length and breadth of that empire missionaries full of zeal go with the proclamation of glad tidings, but in addition to preaching Christ some of them pour contempt and heap ridicule on things that are sacred to the Chinese. They shock the sensibilities of the Chinaman by proclaiming that Confucius is in hell; in the literature which they circulate they indulge too often in destructive criticism of what is precious to the Chinese, instead of affirming positively the truths of the Gospel. The attitude of many missionaries towards the educated and cultured people in China has completely hindered them from obtaining any influence over that class. Can we expect the *literati* of China to listen to us, if we address them with the assumption that without respect to what sort of lives they are leading, good and bad alike are condemned to eternal punishment, and that all their past emperors, sages and ancestors are eternally lost? This antagonistic attitude, I believe, has been the cause, far more than we generally suspect, of the anti-foreign riots that have recently occurred in China.

The missions of the Roman Catholic Church in China give us an instructive lesson in regard to the effects of a conciliatory attitude. The founders of the Jesuit missions were Michael Ruggiero and Matteo Ricci, who came to the empire in 1579 and 1581 respectively. The latter was a man of wonderful ability, sagacity and earnestness; he was favorably received by the Emperor Wan Li, of the Ming dynasty, A. D. 1610, and gained a great influence for Christianity in that country. While it is true that a part of this influence may have been the result of a compromising policy, as, for instance, the permission of ancestral worship among the converts of the Church, yet by far the greater part of it was due to the conciliatory attitude of the first missionaries. They adopted the native dress, conformed to the manners and customs of the Chinese, took what was best in Confucianism and built upon it, helped in enlightening the Chinese as to astronomy and science in general; and used as the word for God, not a newly-invented term, but the Chinese word Shang-te, as approximately representing the idea of a Supreme Being. They were later forced to change this conciliatory attitude for one that was more antagonistic, on account of a decree of the Pope forbidding them to use this term Shang-te for God, and prohibiting ancestral worship. This change, it is hardly necessary to say, was fraught with most serious consequences, and greatly hindered the progress of their cause.

In Roman Catholic missions at the present day we see the same commingling of conciliation and compromise. The dragon is sometimes painted upon their altars, and the engaging in heathen ceremonies on the part of their converts is often connived at. But, on the whole, we can justly say their conciliatory spirit is wise and gains them influence, although at the same time we condemn their methods of compromise. Indeed this conciliatory spirit was taught us by Christ Himself. How else shall we understand the words "a bruised reed shall he not break, and smoking flax shall he not quench"? or "I came not to destroy but to fulfil"? or again, "He that is not against us is on our side"?

St. Paul also seldom directly assumed an antagonistic attitude. In his speech at Athens, in a masterly manner he grasped the situation and uttered those memorable words, "him whom ye ignorantly worship, we declare unto you." He meant nothing less than that the Athenians were a religious people, and, although in a mistaken way, were yet worshipping the true God, whose nature and character he sought to teach them more clearly.

There are evidences to-day, we are glad to say, of a growing disposition on the part of missionaries to present Christianity more as the religion which satisfies the yearnings and strivings after truth, evidenced by other religions, and less as a rival system; and as this conciliatory spirit becomes more predominant, we may expect, not perhaps immediately, a speedier triumph of Christianity, but more toleration on the part of the Chinese towards Christ's teaching, and a more willing hearing for it from the educated and influential classes.

3. We come finally to the discussion of the methods to be used in missionary work. As the motive and spirit of missionary enterprise changes, there will naturally arise some corresponding difference in the methods employed for carrying on the work. We believe, however, that this change will not consist so much in the use of new methods as in a fresh adaptation of the old. The Romanist, who believes that an unbaptized man is eternally lost, exerts strenuous efforts to baptize every one he can, and will sometimes perform the rite of baptism surreptitiously at the bedside of a dying man. The Protestant, who believes that every unconverted heathen perishes forever, will spend all his energy in the work of proclaiming to as many as possible, and as rapidly as possible, the way of salvation. But when we conceive of our mission as something larger than the salvation of individual souls here and there from perdition, as the extension of the kingdom of God on earth, as a salvation from sin, and all the evils of which sin is the root, our methods will be somewhat altered and our efforts directed into different channels. To accomplish this larger purpose we will need no less enthusiasm than before, but enthusiasm directed and controlled by judicious thoughtfulness.

One of our principal aims will be the establishment of a native Church to be the instrument of propagating Christianity. Much of our time and labor will be spent upon the training of those who are to be the future evangelists of their own countrymen. In so doing we will be following the example of Christ Himself, for He chose the twelve, most of whom were young men, still at an age when fresh impressions are easily received, and formed what has been aptly called a *germ community*, which was to transmit to wider and wider circles the truths the Master taught. For the education of these heralds and transmitters it will be essential to organize schools and colleges for the training of the young; and educational work will come to be looked upon not as a mere accessory but as the basis of missionary work.

But further: because we are aiming at producing a Christian state of society in those countries to which missionaries are sent, we will endeavor more and more to teach all things conducive to the amelioration of the evils from which those countries suffer. All truth we will recognize as divine, and scientific knowledge in all departments will be taught to our pupils in mission schools, believing that by such a course we will not only enlighten them mentally, but will do much towards the removal of the suffering, poverty and misery of the world, caused largely by the ignorance of God's laws of nature. We will also endeavor not only to reach the lowest classes of these countries but all grades of society, and to accomplish this purpose will disseminate among the officials and gentry information in regard to all subjects that will help to make their countries prosperous and enlightened, freeing them from the countless national and social evils which now oppress them.

Too much of the effort now being made is spasmodic; the *speedy* conversion of the heathen is the object in view, and so a feverish impatience and a zeal that consumes itself is characteristic of much of the work. Once more the old motto *festina lente* seems applicable. We need enthusiasm and self-sacrifice as much as ever, but we also need the large faith that characterized all that Jesus Christ did—the faith enabling us to see that we are not working for God, or *instead* of God, but *with* Him; that *our* purpose is *His* also, that He has ever been revealing Himself to man, reconciling man to Himself, and will continue to do so until the end, when all shall know him through Jesus Christ. There is no room for faintheartedness on the part of those who go forth to the work among those of other races and other nations; neither is there place for the petty impatience so often indulged in by those who stop at home in regard to the results of missionary work. God works slowly, but surely. Ours, whether at home or abroad, is the greatest and grandest of privileges of being "Workers together with Him."

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Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON,

Published in the interests of the "Educational Association of China."

Notes and Items.

EV. Dr. C. W. and Mrs. Mateer arrived in Shanghai October 6th after a year's furlough in the United States. They will be heartily welcomed back by all the friends of Christian education in China, in which they have both done such faithful and distinguished service. The college at Teng-chow, of which they have had charge, has done much to mould the general character of all the higher Christian schools throughout the empire, and has supplied the majority of these schools with their first teachers of Western branches. Dr. Mateer had much to do with the organization of our Association, and was its first President. He is also the author of several mathematical works, which are in common use among us.

The recent examinations held by the Grace of the Emperor in honor of the sixtieth birthday of the Empress Dowager has been, as usual, times of excitement in literary circles. About 18,000 students assembled in Nanking as the representatives of the two provinces of Kiangsu and An-hwui, but of this number only 155 or one in every one hundred and fifteen could be successfully promoted. The themes given by the examiners at this city were in the usual strain of adulation of the ancient sages and kings. In the first of the three examinations there were three themes—one each from the Confucian Analects, the Doctrine of the Mean and Mencius. The theme from the Analects was Book viii, Chap. xix, 1, "Confucius said, 'How majestic was the manner in which Shun and Yu held possession of the empire as if it were nothing to them.' Confucius said, 'Great indeed was Yaou as a sovereign! How majestic was he! It is only Heaven that is grand and only Yaou corresponded to it! How vast was his virtue! The people could find no name for it.'" The theme from the "Doctrine of the Mean" was Chap. xxx, 1, which speaks of Confucius (Chung Ne) and says, "Above he harmonized with the times of Heaven." The theme from Mencius is in Book vi, Pt. i, Chap. vii, 3, in which Mencius

is showing that all men are the same in mind, even including the sages, and is thus proving that the nature of all men is good, like that of the sages. He says, "All things which are the same in kind are like to one another; why should we doubt in regard to man as if he were a solitary exception to this? The sage and we are the same in kind."

None of these three themes allows any room for anything but the most formal and empty flattery of the ancients. They all minister to falsehood and hypocrisy and tend toward unmeaning servility to national pride. One cannot but think how similar these themes are to the honorary epithets and flattering praise seen on scrolls and fans. They leave no room for the use of the critical powers, judgment or common sense of the writer, but convert him into the veriest penny-a-liner of the most empty nonsense conceivable. The comparison of these ancients with Heaven, both in respect to their abilities and their virtues, removes the writers from the ranks of literary men, no matter what can be said to their right of being classed with the politico-moral reformers of the world.

In the second examination the themes were from the Five Classics. The theme from the "Book of Changes" was, "He prepared things for use and finished his utensil. In bringing profit to the world none have excelled the sages." The theme from the Shu King was Pt. iii, Bk. i, ii, 5, "To the utmost limits of the North and South," in reference to the dominion of Yu. That from the "Book of Poetry" was Pt. iii, Bk. i, Ode iv, 4, "Vast is that Milky Way, making a brilliant figure in the sky." That from the "Ch'un Ts'ew" or "Spring and Autumn" was, "An officer of Ts'e invaded the Jung hill" in reference to a mountain in the N. E. part of the present province of Chihli. The theme from the "Book of Rites" was, "Of the five tastes and the six flavors and the twelve viands, which is the most delicate."

None of these themes presupposes any knowledge of the subject discussed, but only a rehashing of oft-repeated stock phrases combined in attractive or unattractive style according to the various abilities of the competitors. Two of these themes are also in praise of the ancients, while that from the Book of Changes in reference to the preparation and finishing of a utensil has probably a hidden reference to modern inventions and is intended to show that even in such things the glorious sages excelled all others among men. If mystery be the measure of knowledge no knowledge can be more profound than that of the Book of Changes, from which this quotation is made.

The third examination was devoted to miscellaneous questions, of which five were asked. The first related to laws and canons; the second asked for details of the customs and events of the Yuen (Mongol) dynasty; the third question took up the relation of music and mathematics and asked some very confusing and mysterious questions; the fourth question referred to the variations in dialects and alphabets and asked for the traditional explanation of these differences; the fifth question was in regard to certain historical interpretations. The answers to these questions were searched out in books carried by the students into the Examination Hall for this purpose, and were written out in the exact words of the book, even including comments. It would not do for a student to try to remember the facts and give his answers from his own memory because of the necessity of verbatim answers. This takes away the zest for accurate memory of important facts and simply confines the pupils to a mechanical process of memory similar to what is needed in the stereotyped essay.

The Executive Committee is considering the advisability of issuing at once an edition of Chapin's Geography, so as to supply the immense demand from all quarters. It had been intended to delay the publishing of another edition until the question of geographical terminology had been decided upon, but this will not be possible. It is probable that the proposed edition will be ready for sale in January, 1894.

The "North China College" at Tungchow near Peking opened its Fall term with seventy students in the Collegiate and Academic Departments. There are also fifteen students in the Theological Department. The President, Dr. Sheffield, is just publishing a work on Systematic Theology, which is the outgrowth of his lectures to students and is intended as a text book for class-room instruction.

The printers are still at work on the "Conic Sections" translated by Mr. Judson of Hangchow. The "Zoology" translated by Mrs. A. P. Parker is also in press, as well as Dr. Parker's "Trigonometry." Pressure of work in the printing office is delaying the publication. Dr. Parker has also recently finished the translation and revision of Loomis' "Analytical Geometry and Calculus" and will soon have it ready for the approval of the Publication Committee. These are all translations of standard works and will supply felt needs. The Mathematical Series is now nearly com-

plete, and the greatest need of the immediate future is works on chemistry, physics and other scientific branches. Several of these are, however, already well in hand by competent authors.

Several maps of Scripture lands have been prepared by Mrs. Ritchie, of the Têngchow College, and approved by the Publication Committee. They will be published as soon as the geographical nomenclature has been decided upon. These maps will be very helpful in the teaching of the Scriptures. The same authoress is also expecting to prepare an intermediate geography during the coming winter.

The story told of the mother of Sir William Jones—the distinguished linguist and translator of poems from the Indian languages—who, in answering her son's frequent questions, always said, "Read and you will know," seems *apropos* when one thinks of the present system of Chinese education. The measure of scholarship is the number of volumes read and memorized. The scholar is the literary ascetic, snugly cloistered in his own little room, oblivious of the life around him and indifferent to its opportunities. His powers of observation are almost atrophied by long disuse, and his logical faculties are converged into the one groove of reckless credulity. His knowledge is valueless, and is prized because of this negative quality. His methods and purposes are as different from those of the Western scholar as the piety of the pillar saints differs from that of the modern evangelist. One is narrow and selfish, while the other looks beyond self to the general welfare of the race.

We are glad to be able to record the arrival of Rev. and Mrs. E. L. Mattox as re-inforcements for the school at Hangchow, of which Mr. Judson is Principal.

The Medical Association of China is compiling a Dictionary of Scientific and Medical Terms, which is intended to include physics and chemistry. It is very much to be hoped that there will be hearty co-operation and the freest intercourse between their committee and that of the Educational Association, so that the final settlement may be agreeable to all concerned. Already some slight correspondence has passed between these committees, and it is probable that this will lead to mutually satisfactory conclusions. There has already been enough confusion of terms to emphasize the need of uniformity. It ought to be possible to pass from one

scientific work to another and find the same terms used to signify the same meaning, but in the past this has too rarely been the case.

We regret to learn from the Shanghai native daily papers that no examination papers were set in mathematics and science during the recent grace examinations. As is known these papers are only given to candidates who present themselves in the metropolitan district of Shun-tien-fu (Peking). This year only nineteen candidates presented themselves for such examination in mathematics and science at the preliminary examinations, and since the Imperial Edict specified twenty as the lowest possible number of competitors there arose an immediate difficulty. The candidates who presented themselves searched in vain for one other possible candidate who might complete their number, but when a second preliminary examination was held by the kindness of the Board it was still found that the number was only nineteen. Hence no papers were set, and the year's opportunity for furthering Western education has gone by. It is to be hoped that before the next regular examination is held either the Imperial colleges or the Christian colleges will furnish enough candidates, so that never again shall another opportunity like this pass unused. The concession granted a few years ago in favor of Western education and the liberal proportion of possible promotions—one in twenty, as compared with the possible promotion of the regular competitors, one in one hundred and fifty—is too valuable to be lost by the carelessness or coldness of the friends of China's new education.

It may not be generally known that beautiful globes, both terrestrial and celestial, have been made in Nanking for several years by Mr. Yang, who was at one time connected with the Chinese Legation at Paris and who there learned the art. These globes are of first class workmanship, and are sold by him for four, six or eight dollars according to size. The Secretary of the Association will be glad to assist any persons desirous of purchasing these valuable articles. They are, of course, printed in Chinese characters.

*The Government Colleges of Suchow.**

BY REV. A. P. PARKER, D.D.

[Methodist Episcopal Mission (South).]

THE chief glory of China, from the standpoint of her educated classes, is her educational system. The boast of the ruling classes is that they know and reverence the classics which contain the teachings of the ancient sages, and in which is to be found wisdom all sufficient for all purposes of life, for all times, for all countries and for all peoples. Herein consists the superiority of the Chinese, in their own estimation, over all other peoples. They know and obey the teachings of the wisest sages that have ever arisen anywhere in the world to lead a people in the right way.

The Chinese are obliged, however, in the presence of hard facts to admit, though reluctantly, that Westerners are superior to them in the matter of invention and construction of machinery and in the control of physical forces. But they claim to be vastly superior to foreigners in the realm of moral principle. Mere invention and construction of wonderful machines belongs after all only to the region of mechanics and manual labor, and is not to be compared for a moment to the high realm of moral principle, such as is taught in the classics.

That was a very characteristic scene in London a few years ago, when the Chinese ambassador, Kwoh Sung-tao, in conversation with Dr. Legge, heard him give utterance to the astounding statement that the moral teachings of Christianity were superior to those of the Chinese classics, and the ambassador was so shocked that he pushed his chair back a distance of several feet in utter astonishment at the utterance of such a sentiment.

And yet we cannot blame them much for their sense of superiority over other nations. For, first, they have been so shut in, geographically, that they have had but little to do with other than inferior nations. And, second, they have, we must admit, a glorious history reaching back into the remote past and covering an unbroken period of more than 4000 years. Some wonderful force has been at work in the history of this vast and aged empire to preserve it from disintegration during these millenniums. What has been the nature of that force or forces we will not stop here to discuss. But it is a fact that the names of many illustrious statesmen, philosophers and leaders adorn the pages of the history of this people. While the mighty empires of Europe and Western Asia have arisen, flourished and disappeared one after another in the lapse of ages China has held on

* Read before the Soochow Missionary Association.

her way and stands to-day a colossal power, a tremendous factor in any account of the world's present condition and future progress.

Education has held a prominent place in the civilization of this country from remotest times. All along down the ages illustrious names occur among the officials and gentry who have been concerned for the promotion of education among the people and have aided either by money or influence, or both, to establish schools, provide libraries and encourage learning in various ways. No doubt every city of importance throughout the empire can boast the name of some benefactor along this line.

One of the most illustrious names in the history of Suchow is that of Fan Wen Cheng Kung, a noted scholar and statesman of the Sung dynasty and a native of Suchow. He was practically the founder of what may be called the government schools of Suchow. He subscribed large sums of money and secured subscriptions from many of his friends for the purpose of founding free schools, building temples in honor of Confucius, establishing colleges, offering prizes for scholarship, etc. For further particulars concerning this remarkable man I refer you to an article that I wrote, giving the principal facts of his life and work, and which was published in the RECORDER for July, 1889.

Of course when we speak of government schools and colleges among the Chinese we are not to understand the same things as are connoted by those terms in our Western lands. For it must be remembered that China has no public school system, and hence there are no government schools, such as we have in Europe and America, supported by taxation, and where all children between certain ages are allowed to attend free of charge. And as to a college, that is a very different thing in China from what it is in England or the United States. Only literature is studied in the Chinese college, and that only the literature of China. No history of the outside world, no mathematics, no natural history, no astronomy, nothing about heaven above or the earth beneath, except barely the Chinese language and literature, is taught in these so-called colleges. And yet for what they set out to teach they are very thorough, and many of those who get more or less of their education in these institutions become fine scholars as Chinese education goes.

Most of the principal cities of the empire have one or more schools supported by the government, which may, in some sense, be called colleges, that is, they occupy the same place in the Chinese system of education that colleges do in Western lands. It will therefore be interesting to take a brief survey of the government colleges of Suchow that we may thus learn something of the work of the schools themselves and of Chinese educational methods in general.

There are three government schools or colleges in Suchow, called respectively—*Tz Yang Shu Yuen*, *Chen I Shu Yuen* and *P'ing Kiang Shu Yuen*, occupying three grades; that of the *P'ing Kiang* being the lowest or most primary and that of the *Chen I* the highest.

1. The following is the account of the *Chen I* college as given in the History of Suchow: “The *Chen I* college is situated east of the prefectural Confucian temple and behind the Tsang-lang-t'ing. It was built in the tenth year of Kia K'ing, A. D. 1806, by the united efforts of T'ieh Pao, governor-general of the Liang-kiang and Wang Chi-i, governor of this province. In the 2nd year of Tao Kwang, 1822, the provincial judge subscribed and collected from his friends a sum of 10,000 taels for the college, the interest on which sum was to be used to defray the expenses of the institution. In the tenth year of Yen Fung, 1860, the college was destroyed by the Taiping rebels. After the recovery of the city the governor, Li Hung-chang, the present Viceroy of Chihli, bought a house in the Kih-yiu street for the temporary use of the college. Formerly the curriculum of the school was the same as that of the *Tz Yang* college. But Li Hung-chang changed it so as to include only the Five Classics and Ancient Literature. He also ordered that ten youths should be permitted to live on the premises and pursue their studies. In 1872 the governor of this province, Kiangsu, gave 4000 taels from the government funds to be invested for the benefit of the institution and the interest used for rewards for scholarship. He also increased the number of students who were allowed to reside on the premises to fifteen. In the 12th year of Tung Chi, 1871, the governor Chang Shu-sheng rebuilt the college on the old site near the prefectural Confucian temple.”

T'ieh Pao who, as already noted, was, with Chang Chi-i, chiefly concerned in the establishment of the school, has left on record a statement of the circumstances of the origin of the project. His statement is printed in the History of Suchow and is substantially as follows:—

“The country of Wu belonged to the Yang-cheu division under the rule of the Great Yü (about B. C. 2200.) It is a region where hill and stream combine to form beautiful landscapes and where literature flourishes and scholars abound. When I was Literary Chancellor for this district a large number of graduates came from two colleges, the *Tz Yang* and the *Chung Shan*. After that I was Grain Commissioner for three years and governor for two years over the same region, and I did what I could to establish and improve colleges in the various important centres where I held office. Where the government fund was not sufficient for the expenses I contributed from my own salary what was necessary to meet the deficiency. I was rewarded by seeing many graduates come from these institutions

in the subsequent examination. In addition to two *Chuang-yuen* (Senior Wrangler) and another who led the list of graduates of the third degree, in the course of a very few years there were more than twenty graduates of the third degree, all from this region. These were all men of reputation. This shows most conclusively the influence that colleges have upon education. Now the Holy Son of Heaven is showing his interest in solid learning and exhibiting his refined tastes in many ways, and his mild commands have come forth with earnest instruction. And I am filled with anxiety, lest the scholars of the country should not follow the teachings of the ancients. If the officials of the country do not use their utmost endeavors to encourage education and correct the dispositions of the people but simply follow in a perfunctory manner the government regulations concerning the examinations, etc., how can good government be secured? In the spring of this year I was again appointed Governor-general of the Two Kiang. On my arrival at my post I determined to take steps immediately to increase the number of colleges and extend their work. I consulted with the Governor and the Criminal Judge, and we decided to build another institution on the model of the *Tz Yang* college, applying three thousand taels annually from the government funds for its support. We took a piece of property known as the *White Cloud Dwelling* and the *Ku Garden* as the foundation of the institution, which we named *Chen I*. The word *I* means righteousness or correct principle. When the officials establish righteousness then they reach the foundations of good government. When the scholars establish righteousness then their purpose is to cultivate their own characters. The governor is a man of pure character and high intellectual attainments, and under his influence the people are following the teachings of the ancients. He has done the most in promoting this college enterprise. I only have had the honor of starting it on its way and cannot claim to have had a very large part in the real work of establishing the institution."

This is the substance of Tieh Pao's account of the origin of the college and is a fair sample of such documents, of which many are quoted in the History of Suchow, having been first cut on stone tablets and placed in the buildings they were intended to commemorate.

In calling such an institution a college we must not, I repeat, be misled by the name into supposing that it is the same thing as a college in our home lands. It is a very different thing, as the following account will show. But college is the nearest equivalent in English for the Chinese term *Shu-yuen*, while on the other hand *Shu-yuen* is the nearest term that we can find in Chinese for our English word college or university. For the Chinese term is equally applicable, and it may also be said equally inapplicable to both these terms.

From inquiry in various directions I have learned the following facts with regard to the character and work of this institution:—

1. Being originally established by the Provincial Officials it is under their patronage and control. In addition to the sums with which it was originally endowed various contributions have been made to it from time to time. For instance in 23rd year of the reign of Kia K'ing a wealthy scholar gave 5833 *mow* of "made land," that is, land recovered along the river foreshore in the island of Tsung-ming, to the college as a permanent endowment. In the year following this donation a gift of 1549 *mow* of "made land" in the Chang-shuh district was similarly given. A part of this land has since been given to the *Tz Yang* college, and since the fourth year of T'ung Chi, 1866, 2334 *mow* of land has been retained for the use of this (*Chen I*) college. There is also a house in the Yiu-kih street that belongs to this college and forms a part of its endowment.

2. The institution is really more of an examination hall than a college. Most of the students study elsewhere and come to the college twice a month for examination. And the examination is not in the form of question and answer but in the form of written essay on the subject given out by the higher officials and the head-master alternately. One or other of the Provincial Officials, the Governor, Criminal Judge, Provincial Treasurer or the Taotai sets the subject for the 3rd of each month, while the head-master or president of the college sets the subject for the 18th of each month.

3. The subjects are taken from the Higher Classics and Ancient Literature, the Four Books not being included in the curriculum of this college. Subjects concerning current affairs are also frequently given out, as, for example, the Best Methods of Military Defence; the Conservation of the Waterways; China's Relations with Foreign Countries, etc., etc.

4. A company of examiners are employed to examine the essays and decide which are the best. A fixed number of the best are selected for prizes; the highest getting \$10 to \$15, and the lowest \$1. The prizes or rewards are described as consisting of two kinds, one known as *kao-hu*, "fat and fire," that is, rations or support, and the other as *hwa-hung*, "flower red," that is, reward. The *kao-hu* is a regular stipend or payment made from the endowment funds to a certain number of the best students as determined by these semi-monthly examinations. The *hwa-hung* is an extra reward given from time to time by any official or other person who, for the time being, takes a special interest in the institution and wishes to stimulate the students to greater exertions. The *kao-hu* amounts to about \$3 for the highest graduate, and this is raised sometimes to \$15 by the *hwa-hung*.

5. The whole number of students or essayists, amounting to several hundreds for the month, is divided in the process of examination into four classes: (a.) The highest, containing some fifteen names, who receive prizes ranging from \$15 to \$2. (b.) The second class, containing 30 names, who receive a prize of about one dollar each. (c.) The third class, numbering from 100 to 200 or more, who only receive honorable mention but no pecuniary prize. And (d.) The fourth class, who do not measure up to the lowest standard.

6. Fifteen youths, of ages ranging from 12 to 18 years, are allowed to live in the institution, and three taels per month a piece are appropriated for their expenses. They have a teacher paid out of the endowment fund and have regular daily hours for study. To this extent the institution appears to justify the name of a school or college. These boys are required to pass a certain grade of entrance examination, and as might be expected there are always more applications than places. These youths, after passing the age limit, are obliged to leave and give place to others. This rule as to age limit is not, however, very strictly enforced.

7. A library was started in connection with this college about five years ago under the patronage of Governor Sung. The money for the erection of the building, the salaries of the officers in charge and for the purchase of books and other expenses was taken from the Provincial Treasury by order of the governor. The regulations for the conduct of the library are published in a small pamphlet and appear to be quite complete. Without translating the whole of these rules we may note the following facts:—

(1). The library is placed under the charge of the head-master or president of the college with several assistants. The salaries of the assistants range from eight taels to four taels per month. Money is also allowed for servants, stationery, tea, lights, &c.

(2). The books are classified and arranged in cases in the upper storey of the building, and tags are attached, giving the name of each book, the number of volumes and the subject of each volume. Seven lists of the books are kept, one each for the Governor, the Provincial Treasurer, the Board of Reorganization (善後局), the Prefect, the President of the College, the Examiner and the Librarian. These lists are examined once a year and compared to see that no books have been lost from the library.

(3). Tables, seats and other furniture are provided for the use of students who wish to consult the books contained in the library. No one is permitted under any circumstances to take a book away from the library. Only one volume of any book is permitted to be studied at one time. The books are not to be marked in any way

or have the corners of the leaves turned down. The student is allowed to make notes with pen and paper provided by himself.

Some fifteen or twenty rooms are also provided in connection with the library, where a limited number of students are allowed to live and pursue their studies. Among the qualifications for entrance these students must have stood highest on the list 超等 at some previous examination. Each one receives three taels per month for his support. No age limit is fixed.

(4). An examiner called a Hioh-chang (學長) is appointed to superintend the reading and taking of notes by the students. Any one desiring to enter the library to consult the books must first obtain permission from the examiner. And after he has made his notes he must submit them to the examiner for inspection. The examiner is authorized to give rewards of merit based on the examination of these daily notes. The examiner's salary is fixed at 140 taels per annum with an "invitation fee" of eight taels and a present at each term or 節 of eight taels, all to be paid out of the provincial treasury.

(5). Wine drinking, smoking, loud talking, disrespect to the officers of the institution, chatting with friends, &c., are all strictly prohibited.

(6). On the regular bi-monthly examination days students are not allowed access to the library. This is to prevent crowding and confusion, and also to prevent plagiarism. But the assistant librarians are required to make a synopsis of the subject for examination from the principal books of the library and post the same at the front door of the college, so that all may see it.

[*To be continued.*]

In Memoriam.

MRS. LÖRCHER.

[Basel Mission].

On the 23rd of July Mrs. Lörcher, the dearly beloved wife of Rev. Lörcher, was taken to rest and light in Christ's presence.

Mrs. Lörcher was one of the ladies of the Basel Mission, of whom little is heard. Once an American missionary, who was well acquainted with the German mission, wrote in the RECORDER that one might almost think the German ladies were only a cipher in the mission if their work should be judged by what is learned from their pen. They are very reticent and do their work in a quiet, unshowy way. Mrs. Lörcher was a genuine daughter of Württemberg, where there is still a real and sound Christian life among the so called Pietists or Bible Christians. Born in the year 1846 she received her education in the high girls'

school of Kornthal,* where she spent four years under the guidance of the Rev. Staut, a pious, spiritually gifted preacher, whose scriptural, heart-searching sermons made a deep impression on the well gifted young girl, full of spirit and life. She was soon awakened to a new life and was full of love to her Saviour, whom she had found in her beloved Kornthal. She always used to call this place her spiritual birth-place, where she spent four happy years of the blossom time of her new Christian life. There she made also her acquaintance with the mission work. In the year 1868 she came to Hongkong to marry Mr. Lörcher, who had the direction of the girls' boarding-school of the Basel Mission. She threw her warm heart into this work and was a kind mother to the Chinese girls. Since her coming to China Mrs. Lörcher was very often in poor health, but she was a woman of wonderful strength of character. Although her physician often told her she had better go home to recuperate her health she went patiently and gladly on in her work. After having lived nine years in Hongkong her husband received the call to go to Lilong, one of our Inland stations. It gave Mrs. Lörcher much pain to leave her school-work in Hongkong. But as soon as she was in Lilong her whole heart was in the new work. She, who was so fond of children, had no children of her own, so her time was not so much occupied in household duties. She gave all her time and strength to mission work. She started a day-school with some Christian girls, went to look after the Christian women, and taught some of them to read their Bible. The whole year round was every day taken up in all kinds of work. Many a poor woman with a sore foot, hand or eye was lovingly treated by her.

In the year 1879 her and her husband's health broke down, so that it was high time to go home for a change. It took her three years to so recuperate her health as to be enabled to come out once again. Although refreshed by her long stay in Germany she was soon in poor health again. Malaria, fever, etc., sapped her strength away. But her strong character helped her to work on, although she very often broke down. It was her fondest recreation when, after the day's work, we sat together in the evenings to read the biographies of the fathers of the Württemberg Church, Bengel, Roos, etc. The lives and labours of faith of these memorable men very often strengthened her faith. She was

* Kornthal, a kind of free Church within the pale of the State Church, is a monument of the successful struggle against the power of the well-known German Neology when at its zenith in the beginning of this century. Towards the end of last century the stream of Rationalism, which had been powerfully stemmed in Württemberg by such men as Bengel, Roos, etc., broke its flood-gates and even forced its way into the Consistory, or highest tribunal of the Church. The old hymn-book, with its spiritual songs, full of Christian life and vigour, was superseded by a new one emptied of the essential truths and cut down "to suit the requirements of modern taste" as the Royal order expressed it. This measure kindled a smouldering flame of discontent, which in the year 1809 was fanned by the forcible introduction of a new Rationalistic Liturgy. The Pietists left their country by hundreds and thousands, chiefly for Russia, where they founded a number of colonies in the neighbourhood of the Caucasus. At length the Home Government awoke to a sense of the loss by these emigrations. W. Hoffmann, then burgomaster of a little town, ventured to petition the king, representing the real cause of this emigration and entreating him to provide the only remedy by founding a free religious community privileged to use the old hymn-book and liturgy. The desired privileges for a village to be founded similar to the Moravian settlements were granted. In the year 1819 Hoffmann with many earnest Christians settled themselves in Kornthal. A chief characteristic of Kornthal and that which has made it so widely known consists in its schools. Not only Germans, but English and Americans, besides many more Swiss, French, Russians, etc., got their education in the high schools of Kornthal.

especially much interested in the work of the Inland Mission, and knew nearly all its members by carefully reading the "China's Millions." She was a most entertaining companion, bright, cheerful and well informed. She had in a great degree the two great social virtues: she could talk well and listen patiently. Her winning unobtrusive manners made her a favourite with foreigners and Chinese. It severely tried her faith to see and feel how her weak body hindered her in her beloved work to spend and to be spent for the Chinese.

In March, 1892, she went with her husband to Württemberg. But she was already too poorly and could not recover her health. After a long and severe sickness she went home, full of hope that even in her eternal rest, in Christ's presence, she would be still of some use to her beloved Chinese. Blessed are the dead which die in the Lord. They rest from toil, and their works of faith and labors of love follow with them into the presence of their Lord.

MARTIN SCHAUER.

Lilong.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In view of the fact that nine-tenths of the Chinese believe that 玉皇 is the God of the universe it seems desirable to trace out the usurper's "origines" and prove to them the comparatively late and human origin thereof.

On examining authorities I find as follows: 1. Mayer's Manual for Chinese Readers, page 127, 玉皇帝, a Taoist god, whose worship was inaugurated 1116 A.D. (宋徽宗) under auspices of 林靈素, a Taoist magician. See 通鑑綱目 *sub an.*

2. DuBose (Catechism): Taoist books say he was 妙樂國的太子, which DuBose denies, affirming that he was a man 張儀 of Han dynasty, canonised by 宋徽宗 7 or 800 years ago.

3. Griffith John (in several books): the same.

4. Edkins, Chinese Buddhism, p. 391: was a magician exalted to this rank by Taoist writers of T'ang dynasty. 玉帝 occurs earlier but not 玉皇上帝. A product of

T'ang dynasty (618—905 A.D.), earlier than the Sung.

Edkins' Religions in China, p. 114. The Taoists identify him with 上帝 of the Classics, and to connect him with their hereditary hierarch 張道陵 give him the same 姓 and assign 9th day of 1st moon as his birth-day.

5. The Roman Catholics (聖教會) on authority of 重增搜神記 say he was 光嚴妙樂國王太子, who abdicated in order to 煉丹治病, canonised by 宋徽宗, whose unfortunate end they point to as shewing the vanity of his patron god.

6. Chinese helpers add that the man 張儀 was born in 正定府行唐縣上方村, province of 直隸.

Will some competent person inform us: 1. As to the validity of Mayer's reference to the native historian. 2. As to the exact amount of provable truth regarding the original of 玉皇, including the source of the native addendum under 6.

MATHETES.

MR. POTT AND THE ATTITUDE OF
MISSIONARIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just seen the *Review of the Churches* for August, and in it some sentences quoted from Mr. Pott's letter to Dr. Barrows. He says, p. 278, "The more that emphasis is placed upon the conciliatory attitude Christianity should assume towards other religions so much the more will the missionary effort of the Churches be advanced. *To-day no greater obstacle exists to the success of foreign missions than the un-Christian and antagonistic attitude of missionaries to other faiths and philosophies*" (italics are mine.)

Mr. Pott here seems to have overstepped the mark and made exaggerated statements. Will he attempt to support the remark that missionaries themselves are a greater obstacle to the spread of Christianity than opium, idolatry, lying, superstition and gross sin? And yet this is what he distinctly states in different words in the quotation above.

He furthermore brands this attitude of missionaries as un-Christian. What does this mean? Does he mean—for so his letter would indicate—that if missionaries will make concessions and incorporate into their teachings some of the faiths of native systems—on the give and take principle—then there will be an increase in the number of those who are called members of the Church, or Christians? If so this will not be advance on missionary lines, but a further darkening of those who have little light enough already. The numbers may swell but not the numbers of Christians.

Missionaries, as a rule, in their preaching, as far as I have any ac-

quaintance with the subject, are eager and free to lay hold of any ray of light or work in native classics and sayings that will illustrate the truth as it is in Christ. More than this they cannot do. The New Testament has not given them power to graft native errors on the tree of righteousness in order to make a larger total in addition. What are the faiths and philosophies for which Mr. Pott is so zealous? The great bulk of the people are filled with superstitious fears and are without knowledge as to the future; in what then do they have faith? I have talked with all classes of men and have never come to any very clear conception, in any mind, of the truth of things as they are or are to be.

The Bible is clear as to the impossibility of serving God and Mammon, or any other two masters, at the same time. Christ himself in his dealings with Pharisees and others taught us the lesson of straight and clear preaching. Nathan and Elijah and a score of others give us the same example, but it does not seem that the man who bowed himself in the House of Rimmon is held up to general imitation.

It is easy enough to make a general sweeping statement of denunciation like that quoted from Mr. Pott's letter, but it seems to me to be the kind of statement to be avoided. As far as my experience goes it is quite inaccurate and does not express the facts.

Mr. Pott states in the opening statements of his letter that he is "an educationalist." Would he, for instance, in teaching astronomy, take the mass of superstition and ignorance that is incorporated in the Chinese teaching on this subject with the results of Western science and then teach the mixture to his students? If he did it would

[November,

be easy to predict failure; and confusion worse confounded would be the result. Where there was a trace of truth it would be wise to seize upon it, but errors would be eradicated and facts put in their place. Surely this is the right method to pursue, and missionaries

generally have done this in their attitude to native systems.

Thanking you for space in your journal for this letter,

I am, Sir,

Yours truly,

EDWARD S. LITTLE.

Our Book Table.

Introduction to the Wenchow Dialect.
By P. H. S. Montgomery, Imperial Maritime Customs. Kelly and Walsh, Lt., 1893.

The Wenchow Dialect intervenes between that of Ningpo and that of Foochow. Being a prefecture it is a city of importance, but except in tea and oranges its export trade is not great. The sounds are in a double series, surd and sonant, and so it is shewn that the dialect belongs to the middle type of the language as spoken in the cities of Soochow and Hangchow. Consequently the syllabic spelling of Kang Hi's Dictionary suits this dialect as it does the speech of those renowned cities. But as to finals, *ng* is the only consonant final now in use. Time has worked havoc among the old consonant finals *k*, *t*, *p* as well as *m* and *n*. The Kang Hi spelling helps to supply these if the method be understood.

Mr. Montgomery has given a full sound table, from which we learn that when a final *k* or *t* is dropped in the *ju-shéung* (or as the Wenchow people call it the *zaih-sing*) the vowel is often lengthened. Thus *dzek*, "nephew" becomes *dzai* and *mek*, "ink" becomes *mai*. This is vowel compensation for consonant loss.

Mr. Montgomery does not tell us what the tones are, whether rising, falling, simple, compound, even or

circumflex. Every tone is quite capable of description. An account fairly complete is given in my Mandarin Grammar of the natural tones used by the Chinese, sufficiently so for the description of the tones of any dialect. The author of this work on the Wenchow Dialect tells us only by certain marks, consisting of bent and even strokes, what the tones are. He notes two tone variations in combinations of two words. One appears to be this. A lower slow falling tone doubled is changed to lower even and lower slow rising. The characters are, for example, 荣華. It would be satisfactory to have more detail. Am I right, for instance, in saying that the 下平 *Hia-p'ing* of Wenchow is low slow falling? and in combination with another *Hia-p'ing* following it does it become lower even tone? Further, does the second of the two take the lower quick rising or the upper quick rising intonation? No sufficient detail is given to answer these questions.

The second combination is Hia-ping with *Hia-ch'ü*. 荣耀 *yung-yun*, glory, is heard as 去 and 平, but the marks used do not make this clear, being those for 入 and 平.

Changes of tones in combination could be made perfectly intelligible by describing the natural intonation with the words upper, lower, even, rising, falling, quick, slow.

It would have been interesting to have had all the changes of tone in combination given with these words and the compound intonations (circumflexes) noted.

We cannot get the tones made plain without an actual description of them with these words, which are those used by teachers of elocution.

The forty exercises follow with notes. Then more than seven hundred useful phrases, with two tables to illustrate kinship, giving about fifty different relationships. The book closes with an English and Chinese Vocabulary.

Residents who have to use the Wenchow Dialect, whether merchants, missionaries or those connected with official life, are fortunate in having so full and useful a guide as this book. It contains a mass of valuable information.

But for philologists a book like this has a special interest. It indicates what is on the border land between Chekiang and North Fukien. The language spoken from Shanghai to Ch'angchow (west of Soochow) and south to Kinhwa and Hangchow with the old initials once in use through all China, if we trace it along the coast from Ningpo southward, ends at Wenchow.

Among the Foochow peculiarities found at Wenchow are the use of the one nasal final *ng* and a fondness for the diphthong *ai*. Shanghai has final *k*.* Final *k* is lost at Ningpo and at Wenchow and re-appears at Foochow. So far as initials are concerned Wenchow, Hangchow, Ningpo and Shanghai are at one. These facts shew that changes in the Chinese language proceed by slight modifications all round from each city. These modifications also proceed in time just as they do in space by slight variations from century to century. The syllabic spelling in Kang Hi is taken from the dictionaries of 700 and 1000 years ago, and the initials

are those of Central China in its eastern portion, while its finals are those of Canton and Southern Fukien. Mandarin pronunciation has no place in Kang Hi's Dictionary, because it is an exclusively modern development of the language. All foreign residents in Kiangsu and Chekiang can use Kang Hi spelling for the initials just as all residing in Canton and South Fukien can use Kang Hi spelling for the finals.

The result of these facts is that the old pronunciation of the Chinese language in the days of Confucius and of Yao and Shun was like that of Canton and South Fukien for the finals and like that of Shanghai and Ningpo for the initials. The proof may be rested on the evidence of any one dialect like that of Wenchow, where it appears that the variations in sounds are slight but constantly going forward, and that the common talk of every city is closely allied to that of every city all round it. This is the scientific proof. The historical proof is in transcriptions of sounds in ancient times for initials and finals and in the rhymes of old poetry for the initials. There is no old poetry without the finals *k, t, p, m, n, ng*.

There are no transcriptions of ancient sounds, if we go far enough back, which do not support the view that the sonant initials existed for the country at large a thousand years ago and previously. Kumarrajiva, who translated Sanscrit books into Chinese in Si-an-fu, where mandarin is now spoken, used the Chinese *b* for the Sanscrit *b*, the Chinese *d* for the Sanscrit *d* and so on with all the sonants.

We have not had previously so full a representation of the speech of Wenchow as that Mr. Montgomery has given us, and philology is indebted to him for his services.

J. EDKINS.

* We should differ with Dr. Edkins in this.—ED. REC.

REVIEW.

The Early Spread of Religious Ideas, especially in the Far East. By Rev. Joseph Edkins, D.D.

This is a volume characteristic of the esteemed writer. It ranges over a wide area of general knowledge bearing on the subject in hand and in illustration of his views on the important topic indicated in the title. It forms the nineteenth of the series of works published by the Religious Tract Society of London and described as "by-paths of Bible knowledge." It thus holds a most interesting place, both in a literary and religious point of view, and will be attractive to students in search of information of the kind on that account.

We have in our perusal of the book been amazed at the amount and variety of the matter brought before us by the writer. He goes back to the early beginning of things alike in history, in language and in human consciousness, in verification of the theory he advances,—a primeval revelation, which is to be gathered from these various sources, more or less all the world over, in ancient and modern times. The revelation consists in the main of God, creation, moral teachings and a future state, and while chiefly to be found, in the first place, in the pages of the so-called Mosaic record, even that is maintained as drawn from previous revelations, and was compiled from the cuneiform tablets of Babylon and Assyria, where it is supposed the first revelations were made. The Mosaic record is allowed to be brief and imperfect, and is to be filled up by disclosures to be met with in the traditions of various oriental countries that have been handed down from former days, as in the countries named, and Egypt, Persia and China. The careful examination of these sources of knowledge, which are to be found in current classic writings, or in ancient tombs, or in

libraries that have for ages been covered over by the sands of the deserts, like the valuable manuscripts of the N. T. and other works occasionally appearing in out-of-the-way places, is sure to be attended with important results, as supplementing our knowledge of Divine revelation and showing that it was far more extended than is generally supposed. There are discoveries yet to be made in this respect, of which at present we have little idea, but as it is we are called upon to value what is thus already within our reach, though unhappily much has been perverted and corrupted by human depravity.

Such are the views inculcated in the work before us, and though they may appear at first sight as novel and inconsistent with the orthodox line of things they are intended, as the writer professes, to vindicate the ways of God to man. This is his special object, and seems to him the only course by which the wide range of facts to which he appeals can be accounted for. One is almost overwhelmed at the variety and extent of his researches in the fields of literature over which he goes, and from which he draws indications or inferences in support of his ideas. Though Chinese may well be supposed to be his appropriate scope from his long and studious acquaintance with it, he by no means confines himself to it as his sphere of proof, but ranges over the whole extent of oriental learning as sustaining him in the object of his quest. He is strongly given to the priority and wide diffusion of Babylonian culture and revelation, as manifested in the cuneiform tablets found in that region and the widespread influence they are conceived to have had in surrounding countries, as far indeed as Egypt and China. He adduces proof apparently in the ancient literature for these distant fields that could only have emanated from such a source, and going on this as a

working hypothesis he is able to substantiate the claims he makes as to the Divine revelation in olden time to lands that are generally supposed to have been destitute of this favoured gift.

The work consists of seven chapters, the purport of which was given in various places of public interest during the author's recent visit to England. We shall not enter into details as to these chapters. They certainly contain a vast amount of matter, all in support of the views in question, and the reader cannot fail to be interested and edified by the discussions of the writer. The one point we would in particular notice is the manner in which he pursues his argument. He assumes the position he has taken up and brings an avalanche of reasons for it, or rather, shall I not say, a vast amount of inferences, or illustrations, or probabilities in support of it, which our author sees clearly through, as if they were axiomatic, of which, however, others would like to see more positive proof. Certainly Dr. Edkins has entered on a new line of defence of widespread Divine revelation, or, it may be otherwise expressed, he has extended the range of its early propagation, and it is a question how far such was really the case and how far the evidence he brings forward can be sustained. It is a most laudable endeavour on his part to vindicate the ways of God to man, and it increasingly demonstrates the depravity of the human heart and life and the truth of the Mosaic

record as to the origin and course of evil that the primeval revelation so early became corrupted and lost sight of in after times. It bears out the celebrated illustration of Howe, as to man's moral condition being like the remains of a magnificent temple, which only shows what the building originally was, while it is now in a state of ruin.

We gladly conclude with the remark that the conceptions of our author, with their manifold and varied proofs, by no means invalidate the authority and sanction of the sacred writers. He by no means sanctions the idea that man was originally in a low and degraded state, and is only advancing to a higher level by slow degrees. He maintains the fall of man and other fundamental truths in the strongest manner, and his object is only to confirm and illustrate them. Taking the great truth they contain, as a basis, he seeks corroborations of them in other regions, such as ancient history, language and the moral consciousness of men. His aim is to discover other "by-paths of Bible knowledge" and to follow in the wake of many eminent writers in this line of things. We leave our readers to pursue the course our author has been led to follow out, assured they will find it deeply interesting, and we thankfully express our obligations to him for the suggestiveness of what he has brought before us in this department of inquiry.

W. M.

A deaf and dumb woman in Manchuria, who applied for baptism, made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downwards, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upwards, she strove to show the road on which she was now walking, that would lead to the heavenly home.

Street chapels are good and necessary, and we must preach in them, says a missionary in Japan, but far greater results have been reached in the work of evangelists and Bible-women going from house to house. A man may hear of Christ in a chapel, but unless an evangelist follows him up and in private conversation removes difficulties from his mind, the mere hearing does not produce good results.

Editorial Comment.

On account of pressure of space there are two extra pages in this number. In spite, however, of this temporary enlargement, we have been compelled to curtail one department and omit another. Several notices of books and items of missionary news are accordingly held over until next month.

We are very glad to welcome to the pages of the RECORDER an Educational Department, to be conducted by the Educational Association. It will occupy some ten pages every month, and will no doubt be of interest and a real help to the many teachers and educators now at work in China, as well as to those not so directly engaged in this line of work. Educational work is certainly a very important adjunct and valuable factor in every field, and the mission that neglects it is bound to suffer eventually. Because it has been overdone in some instances does not militate against its need, or its benefit when rightly carried on. It is to help in this important work and guide to a wise expenditure of energy that the Educational Association has been formed, and we doubt not the contributions to the educational department will add not a little to the interest and value of the RECORDER.

A SUPPLEMENTARY List of Missionaries, recently issued by the Presbyterian Mission Press, giving the additions for the two years—April, 1891 to April, 1893—shows the encouraging increase of 494. The Missionary Conference of 1890 sent out “An Appeal to all Protestant Churches of Christian Lands” for “ONE THOUSAND MEN within five years from this time” (May, 1890).

The hopes based upon this appeal are likely to be more than realized. Every year the arrivals are in an increasing ratio.

Since that conference societies have begun sending missionaries to China, who heretofore were not represented in this part of the world. The Inland Mission alone shows a nett gain for the last two years of 146 missionaries. Other societies are showing a steady, though not so marked, increase. China is coming to the notice of the world in such a manner as to excite interest and demand attention. And China is such a broad field—and there is Thibet, too, still beyond—that we can welcome a great many more, hundreds upon hundreds, and still find room for them and scope for all their powers for many years to come. God send more, many more.

It may be that some of our readers did not notice the report of the progress of Christian Endeavor work in China as given in the last number of the RECORDER. The report was unpretentious, and the figures were not large intrinsically, but they are full of import. They indicate that Christian Endeavor work has been fairly inaugurated in China, and that its growth has been surprisingly rapid, considering the short time that has elapsed since the first society was organized. Of course there are places which are not yet ready for the organization of societies, yet it is our impression societies might be formed much sooner than many suppose, and profitably. It is a good thing to commit our native Christians to a pledge to daily read a portion of the Scriptures (granting of course that they can read), pray, do whatever they can for the welfare of the Church, and faithfully obey the teaching of God’s Word.

True they may be said to do this when they unite with the Church, but a society of this kind, within the Church, formed for the very purpose of helping to carry out these necessary conditions and keeping them continually before the members must, or should, be beneficial. It will not run itself however. It needs judicious oversight and constant direction, and even prodding. It will pay in the end. And let us take heed of how we say that our Chinese Christians are not yet ready for these things.

WITH great surprise, a sense of personal loss and bereavement on the part of many, will our readers

learn of the sudden death of Dr. Nevius at his home in Chefoo on the 19th October. The following touching tribute came to hand just as we were going to press, and though intended for "Woman's Work in the Far East" it was too late for the current issue, and so has been kindly furnished to the RECORDER.

How unspeakably beautiful—though so sad—is such a death; the work done, the battle ended, no sickness, no pain, no anxious suspense; the eyes closed on earth to open the next moment in heaven; the head bowed to be raised in the presence of the Master, whom he had served so long and so well.

In Memoriam.

REV. JOHN L. NEVIUS, P.P.

"**H**OW are the mighty fallen in the midst of the battle!" If this could be said of Saul, after God had departed from him, how much more can it be said of Dr. Nevius who, filled with God's presence, has fallen in the midst of battle after more than forty years' loyal service under the standard of his King.

For a day or two before his death Dr. Nevius had not been feeling as well as usual; his heart beat quickly and with little strength, and although he performed his usual duties he was persuaded to send for Dr. Douthwaite the morning of Oct. 19.

Before the doctor arrived Dr. Nevius conducted family prayers in Chinese and read I. Thess. ii., commenting on the portion read, as was his usual custom.

How appropriate were these verses coming from his lips for the last time: "But we were gentle among you even as a nurse cherisheth her children . . . For ye remember, brethren, our labor and travail: . . . Ye are witnesses and God also how holily and justly and unblamably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you as a father doth his children."

After prayers Dr. Nevius continued some preparations he was making for a trip to mission meeting and Presbytery to be held at Wei-hien; he had expected to start on his six days' overland journey the next day, and the last writing he did was a list of the articles needed for use on the way.

About ten o'clock Dr. Douthwaite arrived, and Dr. Nevius met him at the gate; on coming into the house together Dr. Douthwaite asked him to lie down, but Dr. Nevius said, "Oh no, we will go upstairs soon," and sat down in the study.

After a very little conversation Dr. Nevius put his hand on his desk, which was covered with books used in his Bible translation, smiled and was about to speak when his head fell forward, and his next words were spoken to his Saviour, for his heart stopped suddenly, causing instant death.

At three o'clock the next afternoon his body was carried to the Chinese chapel, where services were conducted in Chinese by Dr. Corbett and Dr. Douthwaite. After the service his many Chinese friends came up to look for the last time on the beloved face, peaceful and lovely in all the majesty of a Christian death.

From the chapel he was carried by Chinese students, servants and friends, who vied with each other for the last task left for them to show their love, to the foreign cemetery, where many friends were gathered.

As we followed the coffin, which was covered with the American flag and beautiful flowers, we passed the Chinese pauper's graveyard, where a woman was mourning at a new-made grave. How different from her mourning, without hope and in utter darkness, is ours!

The Church of England service was read at the grave by Bishop Scott and Mr. Greenwood, after which Dr. Corbett made some beautiful and appropriate remarks and pronounced the benediction. Two hymns were sung, one of which was a special favorite of Dr. Nevius:—

"Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

"Earth to earth and dust to dust,"
Calmly now the words we say,
Leaving *him* to sleep in trust
Till the Resurrection-day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

On the following Sabbath a memorial service was conducted, in which both foreign and Chinese friends took part, bearing testimony to his noble life and work.

His zeal in preaching the Gospel; his long and arduous journeys in the interior of China, for many years spending about half the year in the country, twice having passed the whole winter away from home, surrounded by Chinese only; his marked talents in teaching and exegesis; his many books written in both Chinese and English; his scholarly and valuable help in translating the Scripture into Chinese; his self-denying famine work; his kindness to the poor and suffering and sick among both foreigners and natives; his care for the temporal as well as spiritual

welfare of the Chinese in introducing foreign fruit; his courteous and wise counsel to younger men; his genial, kindly hospitality; his love for God and his fellowman, were all spoken of with great feeling.

We would unite with one of the Chinese teachers in saying, "In our shock and sorrow at this sudden death shall we say that our honored teacher, our beloved friend, was snatched from us by force? Nay, rather let us say, 'His work was finished on earth, and God called him to his heavenly home to enter into His joy and rest.'"

FANNY CORBETT HAYS.

Chefoo, China.

Diary of Events in the Far East.

Oct., 1893.

2nd.—A London telegram says that the final Treaty between France and Siam has been concluded and will be signed on the 3rd instant. A later telegram says that according to the Treaty with Siam the French will remain at Chantaboom until the left bank of the Meikong and the central zone are evacuated and pacified.

—The Hankow correspondent of the *N.C. Daily News* says:—"The triennial examinations passed off quietly, and the 12,000 B.A.'s are now making their ways homewards again as fast as they can. The missionaries seized the opportunity to distribute amongst them 10,000 packets of Christian books as they came out from the examination hall for the last time. These were exceedingly well received; there was not the slightest trouble, nor the least exhibition of anti-foreign feeling shown by officials, students, soldiers or people, although the distribution occupied about eighteen hours in the midst of a crowded throng of all four. This proves how thoroughly the programme has been changed from what it was a few weeks ago when the authorities were consulting about having the missionaries removed from the city altogether during examination time to prevent trouble; and also shows how thorough the control of the authorities is in a Chinese city when they choose to exercise it."

—A proclamation is to be posted by the Shanghai and Mixed Court Magistrates, Messrs. Huang and Ts'ai, to the effect that the gambling institutions in Li Hongkew are the root of nearly two-thirds of all the suicides and thefts in Shanghai, and that barely an act of this nature is brought before the Magistrates

but that it may be traced to the victims frequenting the Hongkew gambling tables. The authorities have therefore determined to warn all whom it may concern that if gambling is still continued in Hongkew proceedings will be instituted against the owners of land upon which gambling has been found to have taken place, and if found guilty their land will be confiscated to the government, etc.

12th.—It is officially announced that the Earl of Elgin has been appointed Viceroy and Governor-General of India in succession to the Marquis of Lansdowne.

19th.—Destruction by fire of the Shanghai Cotton Cloth Mills. Through this fire some 4000 people are thrown out of employment, and when the fire was discovered upwards of 2000 women and girls were at work within the buildings. Fortunately all escaped without injury of any kind. There were 27,000 spindles in the main building, some 12,000 being of English and the rest of American make.

—According to native accounts Wusieh, near Soochow, was the scene of a daring robbery on the night of the 14th instant. A large band of masked men visited the largest grain and flour hong of the place, and took away over a thousand taels' worth of valuables and money, but fortunately without committing any violence, owing to there being no resistance offered by the inmates of the hong, who cowered beneath their beds or behind water *kongs* and sheds without daring even to raise a whisper. The robbers, after a thorough search, quietly marched off with their plunder without molestation from anyone.

24th.—One of the missions located at Wuhu has secured the satisfactory settlement of an outstanding claim (since 1891 riots) in a city called Wu-wei-chou. It may be noted that the official and the local constable were the hindrances in

the way of an earlier settlement. The latter was the chief actor and direct instigator of the whole trouble. The removal of the official made the way comparatively easy to clear the matter up.

Missionary Journal.

BIRTH.

AT No. 9 Woosung Road, on the 5th October, the wife of E. J. COOPER, C. I. M., of a son.

DEATH.

SUDDENLY at Chefoo, 19th Oct., Rev. J. L. NEVIUS, D.D., of Am. Presby. Mission.

MARRIAGES.

AT the Cathedral, Shanghai, on the 5th Oct., by the Ven. Archdeacon Moule, B.D., JOHN PARKER, of Mongolia, to LILLIE SHELDON ASHBURNER, of Amoy, both of the London Mission. No Cards.

AT the Missionary Home, Shanghai, on the 15th Oct., by Rev. L. Steven, Miss FLORENCE M. BROWN, to Rev. W. E. MANLY, of M. E. Mission, Chungking.

ARRIVALS.

AT Shanghai, 15th Oct., Miss KIRKLAND and Miss SHALDERS, for English Baptist Mission.

AT Shanghai, 7th Oct., Dr. CORBETT (returned), for Chefoo; Dr. and Mrs. MATEER (returned) and Dr. W. T. SEYMOUR, for Tungchow; Rev. and Mrs. F. E. SIMCOX, Rev. and Mrs. J. C. H. FENN and Rev. J. MILLAR, for Peking; Miss B. Y. MILLER, for Wei-hien; Miss H. B. DONALDSON, M.D., for Chi-ning-chow; Rev. and Mrs. E. L. MATTOX, for Hangchow; Miss NOYES and Mr. and Mrs. C. W. SWAN, for Canton, all for Presbyterian Mission; also Mrs. G. L. MASON and family (returned), Rev. and Mrs. J. S. SWEET and child and Rev. and Mrs. W. F. GRAY and family, also Rev. KEMP, for Swatow, and Miss BARCHET, for Ningpo, all for American Baptist Mission Union.

AT Shanghai, 9th Oct., Misses E. A. and L. HOPWOOD and ADA BETTINSON, unconnected, for Province of Chekiang; also Rev. and Mrs. J. MACINTYRE and family (returned), for Scotch Presbyterian Mission, Manchuria.

AT Shanghai, 9th Oct., Mr. and Mrs. E. PEARSE and three children, from England (returned), Misses E. F. FRENCH, A. M. WELSMAN, R. GALWAY, E. A. WATKINS, A. H. WATZ and A. M. SIMPSON, for C. I. M.

AT Shanghai, 10th Oct., Miss F. M. BROWN, for Chungking; Miss M. E. CARLTON, M. D. (returned), for Foo-chow; Miss ANNA D. GLOSS, M.D., Mrs. C. M. JEWELL, Rev. and Mrs. F. F. HAYNER, for Peking; Rev. and Mrs. W. T. HOBART and Rev. J. H. PYKE, all for Methodist Mission, also Rev. and Mrs. H. P. PERKINS, for American Board.

AT Shanghai, 19th Oct., Dr. and Mrs. B. C. ATTENBURY and child (returned) and Miss M. B. RITCHIE, for American Presbyterian Mission, Peking, also Rev. G. H. and Mrs. EWING, A. B. C. F. M., for Tientsin.

AT Shanghai, Oct. 29th, Mr. and Mrs. C. F. HOGG and children (returned) and Miss F. A. SELBY, for Shih-tao, Shantung. Address care of Mrs. Price, Chefoo.

DEPARTURES.

FROM Shanghai, 7th Oct., Rev. and Mrs. SOWERBY and family, Am. Episcopal Mis., for U. S. A., also Mr. and Mrs. T. H. KING and child, of C. I. M., for England.

FROM Shanghai, 21st Oct., Mr. and Mrs. G. MILLER and child, of C. I. M., for England, Mr. S. J. HUDSON, of Wesleyan Missionary Society, for England, also Miss J. RHIND, for Scotland.

FROM Shanghai, 23rd Oct., Rev. and Mrs. W. F. CHALFANT and family, for U. S. A.

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